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CLAUSING

George Bancroft, Esq.

With the respects
and esteem of the
Editor.

THE

# PROSCRIBED

# GERMAN STUDENT:

BEING A

SKETCH OF SOME INTERESTING INCIDENTS IN THE LIFE AND MELANCHOLY DEATH

OF THE LATE

## LEWIS CLAUSING.

Edited by

SAMUEL F. B. MORSE, A. M.,

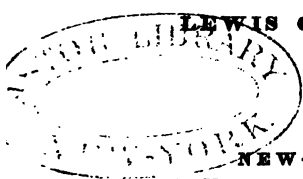
Prof. of the Liter. of the Arts of Design in the Univ. of the City of New-York.

To which is added,

## A TREATISE ON THE JESUITS:

THE POSTHUMOUS WORK OF

LEWIS CLAUSING.



NEW-YORK:

VAN NOSTRAND & DWIGHT,

1836.

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West & Trow, Printers.

# RECOMMENDATIONS.

Of the justness of the favorable opinion which I formed respecting the work of the author, the reader now has it in his power to pass his own judgment. It appears that he wrote his Treatise at Pittsburg, Pennsylvania, in August, 1835; and that he had submitted it there to the examination of several well known gentlemen of high character, who thus recommended it:—

To Mr. L. C. Heninger.

My Dear Sir—I have read, with interest, your manuscript. I think the volume timely and instructive, and believe that its publication will do good. It is desirable that you should get some friends to reduce the style more to the exactness of English phraseology.

With much respect, I am your ob't serv't,

L. HALSEY,

Prof. in the Western Theol. Seminary, Pittsburg.

I have carefully perused the manuscript of the new work on the Jesuits, by L. C. Henninger, and have no hesitation in recommending it, as well worthy the attention of all who desire to make themselves acquainted with the intrigues and secret operations of a body of men, who, at one time, threatened the destruction of all the governments in Europe. The author appears to have well studied his subject, and to have made himself perfectly acquainted with the history of this most pernicious and terrible society, alike dangerous to religion and to the rights of man.

Perhaps there never was a time, since the days of Ignatius Loyola, their first founder, that more danger might be expected from their mischievous efforts than the present. One of their vows, "to go wherever the Pope should command, to make converts," is rather alarming at the present time, when such multitudes of that order are said to be flocking into America. The order was once abolished on account of their enormities, but they are again restored to favor. It is impossible to read this small but well written work, and attend to the authorities referred to in it, without being persuaded of the danger to our beloved country should

this most atrocious society obtain a footing and an influence among us. JOHN BLACK.

---

I concur in the above statement in relation to the small volume about to be published, and can cheerfully recommend it to the attentive perusal of all with whom my recommendation can have any influence. FRANCIS HERRON,

Pastor of the First Presbyterian Church, Pittsburg.

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I also concur in recommending to the public this interesting work. ROBERT BRUCE.

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Having carefully read Mr. Henninger's book, I can cordially recommend it to the perusal of every one who desires to obtain information respecting Jesuitism. I also concur in Dr. Black's views of the work.

CHARLES ELLIOTT.

Pittsburg, Aug. 31, 1835.

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Extract of a letter to the Editor from Professor C. Follen, of Harvard University, under date of July 30, 1836, Stockbridge, Massachusetts.

The whole manner and appearance of this unfortunate young man impressed me with a perfect

faith in his sincerity; and, however extraordinary some of the incidents in his life, I believe he told what he conscientiously believed to be true. Real persecutions, however, had evidently so much affected his imagination, that he often saw secret plots and machinations in mere accidents; and I thought it my duty to tell him so, and to warn him against giving way to vague suspicions, which could not fail often to create the evil which he apprehended, and must prove as injurious to the state of his mind, as to his prospects in the world.

I am very glad to learn from you, that he left his papers as a legacy in your hands. Whatever mistakes of judgment there may be in them, mixed up with important truths, I think they ought to be made known, as forming a part of the moral portrait of a man who, under different circumstances, would have taken a very different stand in society, and whose example would, probably, be looked upon as an encouragement rather than a warning to others.

Yours very respectfully and truly,

C. FOLLEN.

To Sam. F. B. Morse,
Professor, &c., N. Y. University.

# SOME INCDENTS

IN THE

# LIFE OF THE AUTHOR,

Disclosed by himself and by his papers left in possession of the Editor.

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In the autumn of the last year, a stranger and foreigner came to my house, and introduced himself to me: at the same time apologizing for his intrusion, and requesting to know if he was addressing the author of the numbers on Foreign Conspiracy; and, on my replying in the affirmative, he requested me to favor him so far as to peruse the manuscript which he had with him, and, if it met with my approbation, begged my assistance in recommending him to a bookseller to publish it. He proceeded further to apologize for appearing without letters of introduction, but said he could give me satisfactory reasons why he had none with him. As well as I remember, he attri-

buted his inability to show the usual testimonials, to the non-arrival of his trunk from the West, where he had been residing, and gave me some particulars of his life there, of which I have so vague a remembrance that I will not venture to detail them. He had been, also, to Boston, and had become acquainted with several gentlemen, there and at Cambridge, of the first literary standing. I asked him why he had selected me for the purpose of passing an opinion on his book: he replied that, in his own country, he had incurred the enmity of the Jesuits, and was also a politically proscribed person; that such had been the perseverance of his enemies, that, through the well known system of espionage of that secret society, he had been pursued wherever he had been, in France, Brussels, and London, and had not escaped even here; that he knew not whom to trust; but having at the West met with the work on Foreign Conspiracy against the United States, he determined to find out the author—for, said he, "if there is a man in the world whom I can be sure is not a Jesuit, it is the writer who signs himself Brutus." He gave me some incidents of his history, but not in a chronological connection, and left his manuscript with

me. All the circumstances of the case were singular; and, while I determined to befriend the stranger to the utmost of my power, if, on trial, he proved to be a deserving character, it yet appeared to be the obvious dictate of prudence that I should be on my guard against imposition.

I examined the manuscript with attention, and, esteeming it a valuable work, recommended it to a bookseller. I did not see Mr. Clausing for some time, but from a note received from him, Nov. 23, 1835, it appears that there were difficulties which prevented the publication of his work. The following extract from this note is given for the purpose of showing that his mind dwelt on the subject of *plots against him.* How far he was rational in his suspicions, every one, from the sequel, will form their own opinion.

"Mr. ——'s sentiments and those of —— seem to be entirely influenced by a Prussian agent, Dr. Julius, with whom they are both secretly but intimately connected. Dr. Julius, traveling through the United States under the pretext of visiting the different prisons, &c., has been, and is still very busy in preparing mischief, not only to those per-

sons whom the despotic governments of Europe fear to see, at some later period, again on the political theatre in that struggling part of the globe, but also against the institutions of this country, so far as his extensive connections permit him to effect it. A specimen of his machinations can be perceived in three numbers of the ——, where it treats of the German emigrants, and especially of the *Native American Association against Foreign Influence.* I shall, myself, have to suffer by those restrictions, which may be found necessary to be laid upon the rights of emigrants; but I see that something must be done to preserve the last asylum of liberty in this much oppressed world, and consequently I approve of every sound measure tending to accomplish such a noble purpose. If there were another good paper in this city, I should make use of its columns to defeat the intrigues of these intriguants. As this is not the case, I must at least *endeavor to free myself from their snares*, and place myself in a more independent situation. For Dr. Julius, with whom I had the misfortune to meet several times in the city of Boston, and who, by the indiscretion of a gentleman in that place, became ac-

quainted with *all* the contents of my manuscript, *will no doubt lay as many plots against me as he is able to do.* Yesterday evening I was informed that he anxiously inquired after me, and the fate of my little book. With respect to the latter, he obtained satisfactory news—the publication of my little treatise is not at all likely to take place. But as to me, the field of operation is yet widely open for him."

In the last winter he called on me several times, generally very early before day. I gave him a ticket to the lectures of the University, and saw him at several of them. In the spring I also sent him a free ticket to the Exhibition of the National Academy of Design, and thus endeavored to divert his mind from dwelling on his troubles, and to dissipate the idea that he could be essentially injured by any secret machinations against him. After meeting him at the exhibition, I saw him no more until Tuesday, June 28th. He brought a new preface to his manuscript, which is inserted before the introduction. This preface contains expressions which, since his death, evidently show that he was then contemplating the fatal act which he afterwards committed. He looked dejected and

much wasted; he put his papers into my hands, being the manuscript of this work on the Jesuits, his passport, his collegiate diplomas, and several other papers, letters, &c.

Something was evidently deeply preying on his mind, for he evinced much feeling; and after expressing many thanks to me for what he esteemed my previous kindness and sympathy for him, he said, "These are yours; you will know how to make use of them; don't let my history be lost. It may be useful to your country when I am gone." I supposed him to be under a momentary melancholy, and endeavored to cheer him, and begged him to inform me of his troubles—perhaps I might be able to serve him. He shook his head and replied, "No, I am their victim at last. They will yet surely destroy me." I endeavored to reason him out of this melancholy persuasion, and asked him his reasons for believing that any Jesuits were plotting against him in New-York, and how they could possibly injure him here? He replied, "In the only way in which they can possibly succeed; and they will succeed; for I cannot hold out against such an attack. My pride of character revolts at it; I cannot stand against such an attack.

They are endeavoring to destroy the *confidence of those around me in my honesty;* and that in the meanest, smallest way—a matter of six-pence, of eighteen-pence, and a silver spoon." His eyes flashed when he repeated this, and his lips quivered. I tried to fortify him against such dastardly attempts of any around him, by telling him he should be above noticing any suspicions of the kind, and not suffer them to disturb him—that conscious integrity should spurn the very thought away. "Yes," he replied with emphasis, "yes, sir, you may spurn them; you are at home; thousands know you; your long tried character makes such miserable attacks as these, harmless to you; you can tread on them; they will not attack you thus. But I—who am I? Who knows me? A stranger, a foreigner, proscribed by my government from country and kindred, laboring to establish a character—*character*, without which life itself is useless—and here at this very point I find the Jesuit serpents fixing their withering fangs." These were his words. I perceived that something had occurred to him, which had caused a deeper mental wound than I had supposed. I at first feared that poor Clausing had been feeding a morbid fan-

cy with phantoms of plots, but after an hour's conversation, I was satisfied that real and tangible troubles were acting upon his mind, and were the foundation of others more properly morbid. And here I would make a passing remark, that, in the very peculiar circumstances in which he was placed, it is by no means so easy to discover the limits between that which was real, and that which was imaginary in his narrative of his persecutions; as I will now proceed to show. To every argument that I used to dissuade him from harboring suspicions of plots against him, he would reply, that I could not know, nor could he tell me, all the little incidents, and the manner, and the time, upon which, often, the whole intrigue depended, and which he, as experiencing the effects, alone could know; yet he was perfectly sure of the existence of a plan, constantly at work, to destroy him. Finding it useless to reason him out of the belief that he was thus pursued, I at length told him that he must not be surprised if I was incredulous of any such plot, for I could not see any sufficient motive for thus perseveringly pursuing him; that he was too young to have made himself prominent enough to persecute, when beyond the limits of the government against

which he had offended; there must be demonstrated a sufficient motive for destroying him, or he could not expect that his suspicions would be viewed in any other light than the chimera of a disordered imagination. This roused him, and he said, "If that is all, I can show you a sufficient motive, or whether you may consider it sufficient or not, I will prove to you the fact, that I am proscribed by name by the Austrian government, to be watched by her spies wherever they may be; and you know full well, that the Jesuits are the paid agents of Austria in this country: why should you not believe then that they watch me, and endeavor to injure me in every secret way?" He here turned over his papers, and handed me a German magazine called DER GEACHTETE, "THE PROSCRIBED," a German Political Magazine, published in Paris, 1834, rue Richelieu 65, edited by J. VENEDEY—from which I make the following translation. No. 5, pp. 243—244.

"Correspondence of the Proscribed. Bremen, Oct. 24.

"*Political Refugees.*—The AUSTRIAN ACTUARY *of the Central Committee*, of the Confederation at Frankfort-on-the-Main, M. THINELLI, a most active servant of METTERNICH, has, on the 14th of

May, with the aid of his spies, drawn up a list of all German refugees who are known to him. The name, the birth-place, the occupation, the rank, the cause and time of escape, the description of the person, and (what best proves the indefatigable activity of the spies of the German Confederation,) even *the place of abode of each individual*, is accurately stated therein. This list has been sent to all police officers in Germany, and likewise in the surrounding countries, and to Bremen, where the writer of the present has seen it.

"We make haste to communicate the names of the German refugees marked on this list, that those among them who may suppose they will not be pursued, may take their measures accordingly, and be on their guard."

Here follows a list of one hundred and thirty-six proscribed German refugees, obnoxious to Austria, singled out in their exile, branded for special observation and "*pursuit*," by AUSTRIAN SPIES AND AGENTS, wherever the *proscribed* or *the agents* may be. The *sixteenth name* on this list, it will be perceived, is that of young *Clausing*. There are other names of persons now in the United States. These are *Bergelmann*; *Ebel*, a farmer

near Zelienople, Butler county, Penn., and *Feddersen*. Among those who are exiles in other countries of Europe, are names of many celebrated literary men, and other characters; *Kaehler*, *Koerner*, *Heeren*, *Wirth*, *Siebenpfeiffer*, *Schueler*, &c. &c. But we here give all the names in their order.

"No. 1. Arens, 2. Alban, 3. Autenrieth, 4. Bach, 5. Barth, from the Dukedom of Nassau, 6. Barth, candidate of laws from Rheno-Bavaria, 7. Behlen, 8. Bergelmann, 9. Blesh, 10. Boehrniger, 11. Fr. Breidenstein, 12. Aug. Breidenstein, 13. Bruecher, 14. Bunsen, 15. Cassebaer, 16. CLAUSING, 17. Courturier, 18. Degenhard, 19. Dietz, 20. Dippel, 21. Dittmar, 22. Doerflinger, 23. Ebel, 24. Engelmann, 25. Feddersen, 26. Fein, 27. Fitz, 28. Franz, 29. Frenger, 30. Frey, 31. Freyeisen, 32. Gambert, 33. Gaerth, 34. Garnier, 35. Geloecke, 36. Glueck, 37. Gluemer, 38. Grochwetter, 39. Grosse, 40. Guenther, 41. Hahnmann, 42. Hallauer, 43. Hase, 44. Hausmann, 45. Hanse, 46. Herold, 47. Heeren, 48. Hermann, 49. Herthe, 50. Herger, (probably Herzer,) 51. Heumann, 52. Holzhauer, 53. Holzinger, 54. Hubotter, 55. Humbert, 56. Hundeshagen, 57. Jaeger, 58. Jahn, 59. Kaehler, 60. Kaemmer, 61. Kempf, 62. Kiesler,

63. Kleinmann, 64. Klingel, 65, Knoebel, 66. Koenig, 67. Koerner, 68. Kollhof, 69. Kriegk, 70. Kuell, 71. Krusius, 72, Kuechler, 73. Kunradi, 74. Kurz, 75. Lee, 76. Lippert, 77. Lilthardt, 78. Lizius, 79. Lohbauer, 80. Lubanski, 81. Luckner, 82. Ludwig, 83. Marschall, 84. Mierzch. 85. Mirus, 86. Mueller, 87. Neuhof, 88. Neuhof (Kiefer), 89. Normann, 90. Oestreicher, 91. Pabtsmann, 92. Pappers, 93. Peters, 94. Pistor, 95. Rauschenplatt, 96. Richter, 97. Rievs. 98. Rottenstein, 99. Rudolph, 100. Savoye, 101. Schaefer (Metzger), 102. Schaefer (Frankfurter Linienschuetz), 103. Schapper, 104. Scharpf, 105. Schauberg, 106. Schiel, 107. Schledt, 108. Schlund, 109. Schmidt, 110. Schrader, 111. Schrumpf, 112. Schueler of Darmstadt, 113. Schueler of Rhein-baiern, from Rheno-Bavaria, 114. Schultheiss, 115. Schuster, 116. Schuel, 117. Schwindt, 118. Scriba, 119. Seidenstuecker, 120. Siebenpfeiffer, 121. Sohn, 122, Steinmetz, 123. Streid, 124. Strohmayer, 125. Stuckard, 126. Spiling, 127. Traxel, 128. Urich, 129. Venedey, 130. Vincenz, 131. Vogt, 132. Vulpius, 133. Weiland, 134. Welz, 135. Regina Wirth, 136. Zoeller."

I saw by this document that his *proscription*

was indeed not a dream of the imagination, but a truth. He had real cause for jealousy, nor is there anything irrational in his conceiving that some about him were spies of the Holy Alliance. It is well known that such espionage is the common ordinary state of things all over Europe, hard as it may be for those who have never been in Europe to conceive it; it is well known that the Jesuits are the most perfect adepts in espionage, and, it is also well known, that Jesuits are sent by hundreds, not to say thousands, to this country, and are disposed all over the land, in the pay of the Austrian Leopold Foundation. Is it hallucination then for one, proscribed by the *Austrian Actuary of the Central Committee of the Confederation of Frankfort-on-the-Main*, to believe that he is still watched by the *Jesuit spies of the Austrian Central Direction of the Leopold Foundation of Vienna?* It is certainly more than probable that spies were about him, and yet he might have been mistaken in most of the evidences of plot against him. It is difficult for one, educated in a society where government spies swarm about him at all times, and where the habit of suspicion is a part of education, and absolutely necessary for self-preservation, at once to discard

such a habit when he arrives in this free country, especially when he learns that, instead of being freed for ever from the annoyance of spies, they are still around him to do the service of their foreign employers.* It would indeed be the more surprising if he had not been suspicious; and the constant apprehension, the perpetual watching against them, was calculated at length to break down the mind and to deliver it a prey to morbid fancies. Clausing had informed me, in general terms, that he was proscribed, but he had never acquainted me with the immediate cause of his exile. My requirement of him to show a motive for his special persecution by the Jesuits, led to the following disclosures. His real name, he said, was Lewis

* To illustrate the difference between our own open, honest system, and the dark demoralizing policy of a despotic government, where rigid espionage is necessary to the safety of the rulers, I will here record the answer of a distinguished nobleman of one of the continental governments of Europe, who had traveled extensively through this country, and was on the eve of his departure home. I observed to him, "You have now seen the United States and its peculiarities—what strikes you as among the most prominent differences between this country and your own?" He replied, by saying, "Sir, you cannot conceive the relief I feel in knowing that I may hold a conversation, without first looking about me to see if there is not a spy at my elbow." No American who has lived for any time abroad, but will apprehend the full force of this reply.

Clausing, and this is abundantly shown to be true by his passport, and very numerous testimonials from the various Professors of Heidelberg, as well as letters and certificates of his birth, parentage, &c., in which it is clearly shown that he was a native of Unterowisheim, in the grand bailiwick of Bruchsal, in the grand dutchy of Baden, that he was the son of John Peter Clausing, a Surgeon, that his mother's maiden-name was Heninger, and that he was a student of medicine in the university of Heidelberg. He took his mother's name, Heninger, the better to avoid the consequences of his proscription. The immediate cause of his exile he said he would now tell me, although he knew he should suffer in my estimation, after I knew his story; yet, said he, you will make allowance for me in the difference of customs in our different countries—you must consider the situation of a student at a German university.

You know, he observed, that the order of the Jesuits has been revived by the Holy Alliance; they are again organized, and are active all over the world. In Heidelberg, they innovated upon its protestant customs by *re-instituting* (as I understood him to say) the long discontinued ceremony

of the *procession of the host*. It was a novelty to the students, and to him among the rest, and he was among the spectators. Ignorant of the custom on such occasions, he neither moved his cap from his head, nor his pipe from his mouth. An ecclesiastic, in a passionate manner, left the procession, and struck off his cap. Clausing seized it, and again put it on his head, which had no sooner been done, than several from the procession rushed towards him, and one forced his cap once more from his head. Clausing marked the man who had thus insulted him, and fired with all those notions of degradation, from an insult so publicly offered, which are so rife in the German universities, he considered that there was no other way to restore himself to the favor of his fellow students, but by resenting the injury; and, therefore, smarting under the disgrace, he determined to shoot the man. "I know I did wrong," he said, "but consider my situation—disgraced before the whole university. I procured pistols, went to his house, delivered a paper to him, to let him know for what purpose I had come, and shot him. He received the wound in his face: I gave myself at once into the hands of the police of the city, and was handed over to the

police of the university. The man," he said, "got well again so as to leave the house, but I was kept in close confinement, waiting my sentence for more than eleven months." This criminal act, of which he spoke, must have occurred about June, 1832, for I have before me a Heidelberg journal of May 25, 1833, which has the following notice, "Heidelberg [Fahndung.] In the night from the 24th to the 25th of May, the under-described student Clausing, imprisoned here on account of killing a man, forcibly escaped by breaking the doors and descending from the third story, and therefore all the officers of the police are required to search for him, and in case of finding him to surrender him on payment of expenses.

"HEIDELBERG, May 25th, 1833.

"GRAND DUCAL UNIVERSITY OFFICE;

"DR. CHRIST.

"Description of the person of Lewis Clausing, from Unterowisheim in the grand bailiwick of Bruchsal."—Then here follows the description.

There are Germans also in this city who remember the circumstance well, and say that the young man had great cause of provocation, but he carried his resentment too far. It appears also that the wounded man actually died, but it is

barely possible that Clausing might not have known it. That this matter troubled him greatly is certain, for in relating it he constantly expressed his deep regrets; and among his papers is the following draft, in the French language, of a petition, either to the king of the French, or the king of Belgium; it is not certain which, as it is not directed; whether ever delivered is also uncertain. It however shows that this affair was a burden upon his mind.

"The numerous and brilliant proofs that your majesty gives each day of your generous and philanthropic sentiments, encourage the undersigned, whom an unfortunate affair of honor has driven from his academic career, and exiled from his country, humbly to prostrate himself before the throne of your majesty, and to address to him a prayer that he would address to no other monarch.

"Encouraged by the conviction that your majesty knows very well how to distinguish between an error committed in the imprudent heat of youth, between a hasty crime and one of malignant character, and that your majesty wishes not to destroy a young man who thinks he has the ability and the will to be one day useful to his fellow-men, but who will inevitably perish if he finds not somewhere

an asylum, and the possibility to finish his studies in your states, and there to find a new country.

"The undersigned dares therefore to pray your majesty, to have the goodness to grant him a private audience, in which he may show his testimonials, and a little sketch of his life, which he has taken the liberty to draw up in his native language, (the German) seeing that he knows not yet sufficiently the French."

The cause and manner of his escape from his confinement at Heidelberg, he thus related to me. He began by mentioning the case of Sand, who assassinated Kotzebue at Manheim, and the effect it had upon the governments as well as the people. The former, he said, were rouzed to a more rigid surveillance of the universities; the latter, when Sand suffered on the scaffold, were enthusiastic in their admiration of him: they considered him as a martyr of liberty, so that portions of his hair and dress, or anything that belonged to him, were preserved with a religious care. The governments were justly alarmed when witnessing this enthusiasm, and used every means to counteract it. Whilst he (Clausing) was in confinement, a student (I think he said) at Manheim, wrote an article for

a journal published there, which was characterized by sentiments similar to those which actuated Sand, and which he (Clausing) thought highly imprudent and impolitic; "for," said he, "it was mere bravado, it could do no good, and must do a great deal of harm, and especially to those under arrest by the government." The young man (if I understood him) was arrested, and the journal suppressed, and the consequence was an increased severity towards all political offenders. "My offence," said Clausing, "was considered a political offence, and to its guilt I added the crime of belonging to a secret republican association in the university, which fact became known to the government; consequently my sentence was not long delayed, and I learned that my punishment would be death, or," said he, "what would amount to the same thing, imprisonment in a fortress for life. My associates informed me of this result, and furnished me with the means of escape. By a rope, which they furnished me, I let myself down from the window; the rope broke before I had descended far, and I fell to the ground and bruised myself, but not so badly but that I could make my way to a carriage which they had in waiting for me, and

which was not long in placing me beyond the frontier, and consequently beyond the fear of pursuit." Clausing must have entered France on the 25th or 26th of May, 1833. He proceeded to Strasbourg. I understood him, in conversation, to have said, that he went to Paris, and that it was in Paris he found Jesuits around him; yet his passport shows that he left Strasbourg about the 1st Sept. 1833, and that on the 11th of the same month he was at Brussels—consequently he could not have been at all in Paris, or but a very short time; but as he was at Strasbourg from May till September, three months, his alleged persecutions from the Jesuits might have occurred at Strasbourg instead of Paris. At Brussels he remained a little more than six months, as a professor in the institution of Mr. Gaggia. The following testimonial from him shows this.

"Bruxelles, ce 23 Mars, 1834.

"Se soussigné déclare que Mr. Louis Clausing est entré dans mon institut en qualité de professeur, et que pendant les six mois, qu'il y a exercé ses functions, il s'est toujours montré joignant à ses connaissances une exactitude rare, et une conduite à l'abri de tout reproche. Son départ à

cause de circumstances à lui particuliéres, me fait lui exprimer mes regrets.

"P. GAGGIA, Instituteur."

"BRUSSELS, March 23, 1834.

"I, the undersigned, declare that Mr. Lewis Clausing was engaged in my Institute in quality of professor, and that during the six months that he there exercised his duties, he always showed, joined to his knowledge, an uncommon correctness, and a conduct above all reproach. His departure is caused by circumstances of a private nature, which makes me express my regrets.

"P. GAGGIA, Principal of the Institute."

Clausing had not been many days in Brussels ere he became known to other exiles, and particularly to some of the most celebrated Polish patriots who were then in Brussels; to Pulaski, Lelewel, Worcell, &c. By a note dated 18th September, 1833, (inclosing a card of admission) and signed by Lesbroussart, General Van Halen, Edward Lochtmans, Nicolay, L. Sostrand, and four others whose names are illegible, he was invited to a public dinner in celebration of the national indepen-

dence of Belgium, on the 24th of September, and again on the anniversary of the Polish revolution, November 29th. For reasons assigned in the following letter to Pulaski, he was unable to comply with the latter invitation.

"CITOYEN—Il y a quelques semaines, et aujourd'hui pour la seconde fois, vous m'avez reçu avec une froideur si repoussante, que je ne puis m'empêcher de vous en demander les raisons. Je ne le ferais pas, je ne vous addresserais plus une seule parole, si vous étiez un homme dont l'estime me serait une chose insignificante. Mais comme je suis moi-même, trop rempli d'estime pour vous, je ne saurais pas me moquer de la vôtre.

"C'est donc une affaire d'une grande importance pour moi, et j'ai réfléchi tout serieusement pour decouvrir les motifs de votre froideur, froideur d'autant plus frappante, que vous avez montré autrefois beaucoup de cordialité envers moi. Ne pouvant me rappeler aucune action, ancun mot, aucune pensée, qui aurait pu vous offenser *personnellement*, je dois chercher la cause autre part, et comme il n'y a point d'autres rapports si non les rapports *politiques*, je dois croire vous avoir offen-

par ma conduite à l'egard des affaires politiques. Vraiment, si je ne me trompe pas, en voila la cause ; vous m'avez daigné de l'honneur de m'inviter à assister à l'anniversaire de votre glorieuse revolution. Je n'y étais pas. Mais vous est il possible de croire, que c'etait par indifférence, qui je ne suis pas venu ? J'espire que mon compatriote Wolfrum, à qui j'avais communiqué mon discours que je voulais prononcer, vous aura dit, qu'il m'a trouvé si fortement enrhumé et enrhoué que je ne savais plus parler ne quitter la chambre. Apres mon retablissement j'étais voir votre honorable et célébre compatriote, Lelewel, afin de lui dise combien je regrette d'avoir été empeché dé faire partie de cette auguste assemblée. Cependant, à cet égard, quoique j'aie été plusieurs fois vous trouver ainsi que votre compatriote distingué, Worcell, je me suis, en effet, rendu coupable d'une négligence inexcusable, en ce que j'aurais du continuer à vous chercher. Je m'addresse donc à votre indulgence, et je me permets seulement d'ajouter encore, que mes occupations ne me laissent presqu'aucun temps libre.

" Il me reste une explication à faire, quant à ma vie tout-a-fait rétirée, que a contribué peut être

à me donner à vos yeux l'air d'un patriote endormi. Je vous demande bien pardon. Quel que soit votre avis sur le devoir *actuel* d'un patriote; je ne vous dis qu'il viendra un jour ou je saurai développer plus d'energie et plus de dévouement qu'un grand nombre de ceux qui sont membres des associations Françaises d'aujourd'hui.

"Vous direz peut être, montrez à présent vos sentiments! Donnez des preuves pour que nous puissions avoir de la confiance en vous! Quelles preuves voulez vous que je vous donne? Voulez vous que je prononce des discours, que j'écrire dans les journaux, que je me fasse introduire dans une association? Pour prononcer avec succes des discours, pour écrire dans les journaux, il faut mieux, que moi, posséder la langue Française, on du moins il faut qu'on jouisse d'une renomée dejà distinguée.

"Me faire introduire dans une association, c'est impossible. On à raison sans doute d'organiser les conspirations de manière, que les loges inférieures ne puissent rien trahir, mais moi, je crois aussi avoir raison, si je déclare que je n'entrerai jamais dans aucune association dont je ne connais, ni le plan, ni les chefs. D'ailleurs, à

vous dire vrai, il est, selon ma conviction le rôle des hommes âgés, de méditer, de preparer, et il est le rôle des jeunes gens, d'agir, d'executer. Arrangez donc les affaires, preparez les moyens d'agir, faites éclater le combat pour la liberté, et moi, je ne vous demanderai rien que l'heure, et l'endroit—vous m'y verrez dans le premier rang de battaille. Si je ne tiens pas parole je vous donne le droit, de me tirer un coup de pistolet. Pour le reste permettez-moi que je tâche durant les circonstances actuelles gagner dans l'obscurité les moyens de ma subsistance—vous me demandiez des nouvelles de mon pays? Je vous responds, je n'ai plus de correspondance politique et je ne veux plus en voir; car, les *anciens* membres de notre association sont dispersés dans tout le monde et les *nouveaux* membres, reçus pendant ma detention, me sont inconnus, et je ne me fierai jamais à des personnes que je ne connais pas *personnellement*.

" Je ne sais pas ce que vous pensez de M. —— en tous les cas, si je lui rends quelquefois des visites ce n'est qu'une dette de reconnaissance, car c'est lui qui m'a procuré ma place chez M. Gaggia, et je ne serai jamais ingrat.

" Quant a Wolfrum, je n'ai pas été de trop bon

accord avec lui dès le premier moment; mais je ne le crois pas non plus ni jésuit, ni traitre. D'ailleurs, je ne le vois que très rarement au café Benoni.

" ——— mon autre compatriote, que je vois plus souvent, vous parait peut-être équivoque, parce qu'il frequente plusieures personnes de très-différentes opinions; mais, à ce que je sais il est bon garçon, que ne cherche qu'à vivre, et que je ne tiens pas capables à servir d'autres intérêts que ceux de la liberté! Il a été invité de vous; c'est pourquoi je venais *avec lui*, vous voir.

" Maintenant, si vous avez encore d'autres raisons pour être faché de moi, je vous prie de vouloir bien me les dire. Je vous répondrai aussi franchement, que ci-dessus, et même, si vous n'êtes pas entierement d'accord avec moi, je suis convaincu que vous me renderez justice.—Mon salut.

" Bruxelles, le 2 Fevrier, 1834.

" Directed to Monsieur Pulaski, réfugié polonais."

[Translation.]

" CITIZEN—Some weeks since, and to-day for the second time, you have received me with a coldness so repulsive that I cannot refrain from

asking the reason of it. *Je ne le ferais pas*, I would not address to you a single word, were you a man whose esteem I thought to be an insignificant matter. But, as I am myself so filled with esteem for you, I cannot treat lightly yours for me.

"It is, therefore, an affair of great importance for me; and I have reflected very seriously to discover the motives of your coldness, a coldness so much the more striking, as you have shown, at other times, so much cordiality towards me. I cannot recollect any action, any word, even any thought, which could offend you *personally;* I must look for the reason elsewhere, and as there are no other but political reasons, I must believe you have taken offence at some conduct of mine touching political matters. Truly, if I am not mistaken, here is the cause. You condescended to invite me to attend the anniversary of your glorious revolution. I was not there. But is it possible for you to believe that it was through indifference that I did not come? I did hope that my fellow patriot *Wolfrum*,* to whom I confided my speech that I intended to deliver, would have told you that he

* See a subsequent part of the work for some interesting particulars of this man.

found me so very ill of a cold, and so hoarse, that I could neither speak nor leave my chamber.

"After I recovered I went to see your honorable and celebrated fellow patriot Lelewel, in order to say to him how much I regretted that I was prevented from taking part in this august assembly. But, as to that, when I had been many times to find you, as also your distinguished fellow patriot Worcell, I am, indeed, to blame for inexcusable negligence, because I did not continue to seek for you. I commend myself, therefore, to your indulgence, and permit me only to add, that my occupation leaves me scarcely a moment of leisure.

" It remains for me to make an explanation as to my life, at all times retired, which has contributed perhaps to give me, in your eyes, the appearance of a patriot asleep. I ask your pardon. Whatever may be your opinions of the actual duty of a patriot, I will say to you that the day may come when I may develop more of energy and more of devotedness, than many of those who are now members of the French associations.

" You will say, perhaps, Show now your sentiments! Give us proofs that we may have confidence in you. What proofs shall I give you? Shall I de-

liver a speech? shall I write for the journals? shall I join an association? In order to deliver with success a speech, or to write for the journals, it is necessary that I should understand the French language much better than I do, or at least that I should enjoy a reputation already celebrated.

"For me to join an association is impossible. It is right, doubtless, to organize conspiracies in such a manner that the inferior lodges can betray nothing; but, as for myself, I believe I am right in declaring that I will never belong to an association of which I know neither the plan nor the chiefs. Besides, I must say to you, it is, according to my conviction, the part of *old men to consider and prepare;* it is the part of *young men to act and to execute.* Do you arrange matters then, prepare the means to act, proclaim the battle for liberty, and as for me, I ask of you nothing but the hour, and the place. You may place me in the fore front of the battle. If I keep not my word, I give you leave to shoot me. In the mean time, allow me, in existing circumstances, to apply myself to gain in obscurity the means of subsistence. Do you ask of me news from my country? I answer, I have no political correspondence, and I will no

more have any, for the *old* members of our association are scattered through all the world, and the *new* members, received during the time of my detention, are unknown to me; and I will never trust myself to any person that I do not *personally* know. I know not what you think of * * *; at any rate, if I have sometimes made him visits, they are but a debt of gratitude, for it was he who procured me my situation with Mr. Gaggia, and I will never be ungrateful.

As to *Wolfrum*, I have never been on too good terms with him from the very first moment, but I do not believe that he is either a Jesuit* or a traitor. Besides, I see him but very rarely at the café Benoni.

———, my other fellow patriot, whom I see more often, appears to you, perhaps, equivocal, because he is familiar with persons of very different opinions; but I know that he is a good fellow, who seeks only to enjoy himself, and I hold him to be incapable of serving any other interests than those of liberty. He was invited by you; that is the reason I came *with him* to see you.

* He changed his mind afterwards, as appears from his treatise.

Now, if you have still any other reasons for being displeased with me, I pray you to have the goodness to tell me them. I will answer you as frankly as I have above, and even if you do not agree with me, I am yet sure you will do me justice.

Accept my salutations.

Brussels, Feb. 2nd, 1834.

His name is carefully erased at the foot of this letter, but there is no doubt of its author, who needed not to sign his name, for he is otherwise betrayed in various parts of it. It is impossible not to be impressed with admiration at the character of Clausing, as developed in this letter. The courage and the prudence above his years, and the principle which he displays, are very striking; and its whole subject matter, too, lets us into the secrets of the kind of perils to which those are subject, who, in despotic countries, dare to plan to free the people from oppression, and to introduce among them something of the liberty which we enjoy. We see, also here, who were the associates of Clausing, and with whom he acted, and proposed to act. They were the most distin-

guished friends of liberty, of Poland, and of Belgium, men whose names, like those of Kosziusko, are dear to American hearts, for they are embalmed in their memories as martyrs of liberty. We may not, in all respects, indeed, accord with their ideas of liberty; it may be a liberty not altogether American; yet we, of all the children of men, should be the last to visit their errors, if they have indeed shown them, with severity, and the first to view them with indulgence, and to allow for the distorted representation of their actions and motives often presented to us from abroad, held as the mirror is by the hands of the enemies of all liberty. Clausing speaks of the speech he intended to have delivered at the Polish anniversary; and which, from being unable to attend himself, he committed to the care of the traitor Jesuit, Wolfrum. The speech was not delivered, and the subsequent history of that unprincipled man, makes it more than probable, that to his other intrigues and machinations, the suppression of this speech of Clausing, and the coldness of Pulaski towards him, may be added; and it is not wonderful that an ingenuous and noble spirited mind, like that of Clausing's, should, from this instance of false friendship, con-

tract that habit of jealousy and suspicion, which has at length proved so disastrous to him.

The speech to which he alludes is fortunately among his papers. It is written in German and French. I here give the French and a translation.

"En vous demandant la permission, Messieurs, de vous addresser quelques paroles, j'eprouve sous divers rapports une timidité profonde, dont la raison est d'abord dans les sublimes souvenirs, que nous rappelle le jour solennel d'aujourd'hui ensuite dans la présence d'hommes, qui ont rempli d'admiration le monde par trop d'exploits, pour que la renommée puisse trouver des termes dignes de leurs merites.

"Cependant, quoique je n'aie pas contribué à vos sacrifices et à vos efforts, je pourrai du moins me regarder comme partageant votre malheur; et c'est ce qui me fortifie qui m'inspire la confiance de voir accepté avec indulgence l'expression de mes sentiments, bien inférieure peut-être à la grandeur de l'objet.

"Oui, accordez moi aussi, de grâce, d'énoncer mon admiration incomparables defenseurs de la liberté, vaillant compagnons d'armes de Kosziusko

qui avez demonstré, qu'un peuple peut se rendre plus celébre par son malheur, que par sa bonne fortune.

" Ce n'est pas sans honte, que j'avoue que la ruine étonnonte de votre nation me parait beaucoup plus à envier que la misérable existence de la notre. Une doleur extréme un'accable vis-à-vis des braves representants d'une nation magnanime, qui a péri par notre faute!

" Qui a péri? Avez vous en effet péri, avez vous vraiment cessè d'être une nation? Non, non! Nous Allemands, nous, nous sommes rendu coupable d'un crime inexcusable, et énorme, lorsqu'au bruit du canon qui grondait dans votre patrie nous répondions ridiculement et combattant avec des plumes et du papier, au lieu de faire entendre, les cris de 1813. ' Aux armes! la liberté, ou la morté!' Mais croyez moi, nobles Polonais, nous, nous acquitterons de cette dette! S'il est vrai, que la nation Allemande ne court pas inconsidérément aux armes, il n'est pas moins vrai, que, ayant commencé une fois le combat, elle ne s'arrêtera point sans avoir réussi.

" Quelque désespérée que semble la situation actuelle du monde, et surtout celle de l'Allemagne,

elle offre, en vérité le seul moyen de notre délivrance. Les libéraux de toutes les nations, il faut l'avouer, errent de pays en pays, sans patrie, sans lieu de repos et leur nombre s'augmente sans cesse par les nouvelles persécutions, mais, continuez toujours orgueilleux souverains, ornes de pourpre, des milliers, emprisonnés, bannis, égorgés par vous, ont déja ébranlé d'une main de fer la base fragile de vos trônes; des centaines de milliers que vous croyez pouvoir traitor de la même maniere, les mettront entiérement en pieces. Vous ne voulez point de monarchie constitutionelle—eh bien! nous n'en sommes pas fachés; vous aurez la république. Depuis long temps on a reconnu, que les rois sont vraiment superflus, mais a présent on commence à comprendre qu'ils sont un mal. Il me semble déja vous voir traverser fayants les frontiéres, tourmenté de faim, et de soif, exposés aux orages et à la pluie, pour sauver votre pauvre vie. Vous errez heurtant çà et là aux portes pour mendier un logement, du pain et de quoi vous rafrânchir. 'Allez-vous en! loin de nous! vous ne le meritez pas!' Voilà la réponse qu'on vous donnera probablement.

"Et, certes, il n'est plus trop éloigné je crois,

ce temps de justice et de récompense; peut-être languirons, nous encore quelques années dans l'orniére diplomatique, après quoi apparaitra, environnée d'une vive lumiere l'auriole des tribunes. Quand même les rois sauraient reculer la lutte décidive d'une dixaine d'années tant mieux. L'empire de la liberté gagnera ainsi le temps de s'étendre plus en plus en silence.

" Mais, quant à nous réfugiés, la derniére heure de nos souffrances ne nous attend pas encore—le sol hospitalier de la Belgique seul nous reçoit à présent avec sympathie; bientôt peut-être cet asyle nous sera aussi fermé; car, si un roi des Français est assez faible de violer les droits de l'hospitalité, pour satisfaire à la sainte alliance, que pourrait-on exiger d'un état moins puissant? Nous qui nous celebrons aujourd'hui l'anniversaire du mémorable 29 Novembre, dans quelques mois peut-être nous serons dispersés de toutes côtés, sans nous revoir jamais, si ce n'est sur le champ-de-bataille, quand la trompette de la liberté fera entendre ses sons guerriers.

" Qu'on soit ainsi! L'epoque du comble de nos adversités sera le commencement de notre plus

grand joie; à l'ablouissment des despotes echappera un jour une mésure mal-combinée qui les perdra.

"Et vous, inébranlable et courageuse avant garde de la grande armée des peuples, vous reprendrez encore une fois vos armes sacrés pour la conquête de la liberté, et j'ose prédire ce délicieux èvènement—la jeunesse allemande, si enflammée par l'amour de la liberté et des combats, vous ouvrira le chemin de retour dans votre patrie. Nos cadavres, le regard fixe et immobile, vous diront, 'Allez dire aux manes de vos frères sur les champs-de-bataille d'Ostrolenka et de Varsovie, que nous avons payé notre dette!

"A la Pologne libre et independante!
A la prosperité de la Belgique hospitaliére!

"L. CLAUSING."

[Translation.]

"In asking of you permission, gentlemen, to address to you a few words, I am impressed, on various accounts, with a profound timidity, of which the first cause is the sublime recollections that recall to us this solemn day, and the next the pre-

sence of men who have filled the world with admiration, by exploits too great to celebrate in terms worthy of their merits.

"But, although I have not contributed to your sacrifices and to your efforts, I may at least regard myself as sharing in your misfortune. It is this which fortifies me, which inspires me with confidence that the expression of my sentiments, very inferior, perhaps, to the magnitude of the object, will be received with indulgence.

"Yes! grant me the favor to express my admiration, incomparable defenders of liberty, valiant associates of Kosziusko, who have demonstrated that a people can be rendered as illustrious by their misfortune as by their success.

"It is not without shame that I confess that the astounding ruin of *your* nation appears to me to be much more enviable than the miserable existence of *ours*. A grief most extreme oppresses me while I face heroes representing a magnanimous nation which has perished through our fault!

"Who has perished? Have you in reality perished? Have you, indeed, ceased to be a nation? No, no! We Germans are guilty of a crime unpardonable and enormous, from the time that we

foolishly answered the thunder of the cannon which rumbled from your country, by fighting with pen and paper instead of uttering forth the cries of 1813. 'To arms! liberty or death!' But believe me, noble Poles, we will yet acquit ourselves of this debt! If it is true that the German nation runs not inconsiderately to arms; it is no less true, that, having once commenced the combat, it will not stop until it has achieved success.

"However desperate appears the actual situation of the world, and above all that of Germany—she offers, in truth, the only means of our deliverance. The liberals of all nations, it must be confessed, wander from land to land without country, without a place of rest, and their number increases without intermission by new persecutions. But go on, haughty sovereigns, adorned with purple. Thousands imprisoned, exiled, slaughtered by you, have already shaken with a hand of iron the frail foundation of your thrones. The hundreds of thousands, whom you believe you have power to treat in the same manner, will lay them in the dust. You will not have a constitutional monarchy—it is well! we are not displeased—you shall have a republic. For a long time we have known that kings are, indeed,

superfluous, but now we are beginning to learn that they are a nuisance. I see you already crossing, heavy laden, the frontiers, tortured with hunger and thirst, exposed to tempest and rain, to save your wretched life. You wander, knocking here and there at the doors to beg a lodging and bread, and wherewithal to refresh yourselves. 'Begone! away! you deserve them not.' Such is the answer you will receive. And, surely, the time of justice and of reward is not far distant. Perhaps we may languish yet some years in the slough of diplomacy, after which will appear, encompassed with living light, the glory of the tribunes; when even the kings will postpone the decisive strife some ten years. So much the better. The empire of liberty will thus gain time silently to extend itself more and more.

"But as for us refugees, the last hour of our sufferings has not yet arrived. The hospitable soil of Belgium alone, now receives us with sympathy. Soon, perhaps, this asylum will also be shut to us. For if a King of the French is so feeble as to violate the rights of hospitality, to propitiate the Holy Alliance, what cannot be demanded of a state less powerful? We, who celebrate to-day the anniver

sary of the memorable 29th of November, in a few months may, perhaps, be dispersed in all lands, without again seeing each other, except it be on the field of battle, when shall be heard the warlike sounds of the trumpet of liberty.

"So may it be! The epoch of the consummation of our troubles will be the beginning of our greatest joy! In a moment of blindness in the despots, some ill-concerted measure will be attempted which will destroy them.

"And you, resolute and courageous advance-guard of the grand army of the people, you shall take yet once more your arms, consecrated for the conquest of liberty, and I dare predict the gratifying issue. The German youth, so inflamed by the love of liberty and of battle, shall open to you the way of return to your country. Our corpses, with fixed and resolute look, shall say to you, 'Go, tell the shades of your brethren upon the battle fields of Ostrolenka and of Warsaw, *we have paid to you our debt!*'

"To Poland freedom and independence!
To the prosperity of hospitable Belgium!

"L. CLAUSING."

It will be readily seen that sentiments like these

could not have created friends for him among the oppressors of the people. This speech was intrusted to Wolfrum, and Wolfrum was a Jesuit spy. Its ardent and noble spirited author could not, therefore, escape the watchings of the favorite guards of the Holy Alliance.

It must have been about the time that his letter to Pulaski was written, (the winter of 33–34,) that the public exposure of the character of Wolfrum was made before the Chamber of Deputies at Paris, and consequently Clausing was no longer ignorant of the duplicity of one who had sought his friendship in the guise of *a friend to liberty*, only to betray him and his fellow liberals. I ask, is it not natural that, after such a bitter experience of treachery,* he should fancy treachery in the face of every professed friend? If, in this experience, was not laid the foundation of his mental disease, yet it was calculated greatly to increase it. At any rate, his situation in Brussels was now rendered unsafe; he was identified with the "disturbers of public order," which is the phrase by which the Holy Alliance designates *lovers of li-*

* See his remarks, towards the beginning of Chapter Religion.

*berty, patriots, opposers of tyranny.* We know how Lelewel, and Pulaski, and Worcell, and Niemouski, and a host of other celebrated patriots, and some of Germany's master minds, and great and good men of all countries, proscribed, "pursued," and surrounded with spies, are dragging out a miserable existence in their various retreats, a prey to the secret machinations of their political enemies; and it is not difficult to believe, that a young man like Clausing, bold, generous, talented, and patriotic, distinguished enough to be marked for proscription and published by the Austrian government, should, in his degree, be "pursued" and surrounded by the same untiring enemies of liberty. Clausing determined to seek an asylum in England. He left Brussels the latter part of March, 1834, and proceeded to London, with letters of the first character. One which he did not deliver is as follows.

My dear Jones—As you are in the way of learning, and learned persons, and those who may desire instruction, I take the liberty of recommending to your notice the bearer, Mr. Clausing, a young *philologist* from Heidelberg, who has been

strongly recommended to me. He is going to London with the laudable view of increasing the Polyglot lore of our countrymen, if he can find pupils; and of improving himself in our language. Try what you can do for him, and you will oblige yours very sincerely,

C. WHITE.

13, Rue Verte, Brussels, 29th March.

Directed to Major Jones, Cambridge House, Piccadilly.

There is a note also among his papers from the lady of General Coddington, 51 Cadogan-place, apologizing for being unable, from some domestic circumstances, to show him some civilities which they desired to show, but saying the General would return his visit.

A letter, under date 27th May, 1834, from a professor at Brussels, who was a friend of his, shows that Clausing had endeared himself to him, and to many literary friends there. This friend closes his letter with this sentence. " I have read, with much pleasure and satisfaction, the work of a French priest de la Mennais, entitled, ' The Words of a Believer,' in which the author, in a style, (biblique,) expresses all his detestation of kings, a

his love for the people: his ideas are altogether republican, and he describes some scenes of wonderful power."

Clausing remained in London until August, when, finding that he was still "pursued," or fancying that he was "pursued," he determined to embark for America; he accordingly took passage in the ship Meridian, Edward Lawrence commander, and left England about the middle of August, 1834, and arrived in New-York. From New-York he went to Pittsburg, as I have stated in the beginning, and I have no distinct recollection of his movements, in his account of himself, up to the time when, in the autumn of 1835, he called and introduced himself to me. It now only remains for me to give some account of him in his last days. Soon after his arrival in New-York he engaged himself in a printing office as compositor and proof reader, for which latter service, from his philological knowledge, he was well fitted. He was desirous of leaving this employment, as he found his situation unpleasant. He called on me on Tuesday, June 28th. He complained that he could trust no one; that all about him suspected him. Finding that one of the principal difficulties was at a refectory,

at which he was accustomed to get his meals, I advised him to change; and on that very day went with him and introduced him to another, specially recommending him to the persons who kept it, as my *particular friend*, in presence of Clausing, that he might rally his spirits, and feel that he was not deserted. He was very grateful, shed tears, and seemed, at least for the time, to rally. On Thursday evening, it seems, he called at the University, but not finding me at home, he wrote a letter to me, in which, after detailing many trivial and every day incidents which were occurring to him, showing but too evidently that, through a morbid sensitiveness, he construed the most ordinary circumstances into evidences of plots, he concludes thus:

"Some of these little matters might, in their connection with others, gradually become important: thus I dare take the liberty of making you acquainted with them. I see daily more, that nothing is so dangerous as to be, among rogues, an honest man, (alluding to some who were about him;) yet I solemnly assure you, sir, that *with the exception of my affair against my offensor* (the person that had offended him,) *in Heidelberg*, I neve

did, nor will do any thing, of which I can have the remotest reason to be ashamed.

"With true admiration of your noble character, I have the honor to be for ever, your most grateful and obedient servant,

"L. C. HENNINGER CLAUSING."

Real persecution had thus at length broken down his mind, and distorted it to see plots against him where they probably did not exist. His *real* persecutions, in short, had resulted in producing *madness*.

I could not but reflect on his desponding manner, and was devising a mode to change his whole situation. From all that had passed, the thought at one moment flashed across me, that something more than ordinary was meant by him in his bringing his papers to me, his testimonials, and his manuscript on the Jesuits, and in his solemn charge not to let his history be lost, but that I should publish it. Some may be more keen, since the melancholy event has occurred, in discovering the evidence in his last writings, and in his acts, that he was meditating self-destruction, yet the event itself makes a vast difference in the means

of forming a judgment. It is not so easy, as some may suppose, to distinguish, in one seldom seen, between that temporary depression of spirits which is often easily dissipated, and that settled melancholy, which is to result in suicide.

On Saturday, the 2d of July, he called at the University at 4 o'clock, and I was most unfortunately not at home. This I exceedingly regret, for I think I could not have failed to discover his fatal intention, and perhaps I might have prevented it from being carried into effect. It was otherwise ordered. Between nine and ten o'clock the same evening, the report of a heavily charged pistol was heard by those who were walking the Battery, the public promenade of the city. They who rushed to the spot found a young man lying upon his face, already without life, with a dreadful wound in his head, and the fatal instrument with which the deed was perpetrated still grasped in his left hand. When the event, and the examination which had occurred before the Coroner, were announced in the journals of Monday, the 4th, I instantly recognized, in the deceased, the proscribed German student, *Louis Clausing*.

His address *to the Reader*, written but a w

before his death, shows the state of mind to which he had been reduced. His allusion to himself as a "*penitent*," and, in his note to me, his direct reference to the unfortunate affair at Heidelberg, also show that his act of revenge for the indignity offered to him by the Jesuits of that procession, preyed upon his sensitive mind, and in its weakness helped on the dreadful act of self-destruction.

Young Clausing, although but 25 years of age, was an accomplished scholar. The work on the Jesuits, which is appended to this sketch, displays great research, and extensive acquaintance with the literature and literary characters of the day. It is written in pure and elegant English, with but few instances of foreign idiom. He conversed in English fluently, with less of foreign accent, than is usually met with in foreigners of twenty years residence in the country, and he wrote a clear, fair, and neat hand. In his manners he was retiring and modest, and in his address he had that peculiar courtesy which belongs to well educated Germans. He had a fine countenance, a sedate expression, with a remarkable dark eye, which fixed itself steadily upon yours without winking, yet without severity. It was mild, and, in the last in-

terviews with me, melancholy, and often suffused with tears. He seemed particularly sensitive to kindness, and when, in the last interview, I urged him freely to call upon me at all times and unburden his bosom of its troubles, and endeavoured to cheer him by sympathy, he wept like a child.

Before I close, it is proper I should correct two reports, which were circulated in some of the papers, injurious to his memory. It was stated that he had a wife, whom he had abandoned: this is not true so far as I can learn—his youth, alone, would render it improbable; nor have I discovered the slightest evidence that he was not as moral, as he certainly was noble spirited and disinterested. He was an indefatigable student; he employed his days in gaining the means to subsist, and his nights in study. It was also stated that he was in debt to his landlord. This is true to this extent: he was indebted to him *one dollar and six cents*, which was paid by the Coroner, from monies found in his pocket-book, at the time of its examination before the Coroner's jury. He was, indeed, poor, but he did not die in debt.

I have now, I believe, faithfully fulfilled a melancholy duty, imposed upon me by circum-

stances over which I had no control. With regard to the state of mind of the deceased, and the causes which produced it, whether it be monomania, or hallucination, or the result of real and persevering persecution, the reader can form his own opinion. I have endeavored to give the facts in the case so far as they have come to my knowledge. His work on the Jesuits, which is also appended, will plead its own title to the consideration of the public.

SAMUEL F. B. MORSE.

University of the City of New-York,
August, 1836.

A TREATISE

ON

# THE JESUITS.

THE POSTHUMOUS WORK

OF

LEWIS CLAUSING.

# TO THE READER.

THE object of these pages is the biography of a man who, though by no means distinguished in public life, has nevertheless experienced such an extraordinary fate, that, perhaps, the reader will draw from this volume some useful observations for his own practice.

The facts which the undersigned is about to describe, the documents affixed, and the intrigues at which he has to point, are very likely to produce some excitement on both sides of the Atlantic; yet, the consequences, fatal as they may prove to himself, cannot deter the author from performing a duty incumbent on him, the duty of cautioning others against those rocks that have, prematurely, caused the wreck of *his* frail boat amid the stormy waves of human struggles.

Every step a man takes, extends itself in its consequences to the grave, similar to those water-rings that, produced on the smooth surface of the fluid by the fall of some heavier body, more

more enlarging their circles, swim over the trembling element, till, at last, they die away at the resisting borders of the distant shore.

The destiny of the undersigned has been an uncommonly bitter one, and its tremendous weight became so fast and overwhelmingly increasing, that, probably, among thousands none would dare to undergo such a fate. Every sensitive mind, in perusing the account of the struggle between the writer of these lines and his enemies, will, notwithstanding his being the *first* cause of his own ruin, feel both sympathy for the victim, and horror, detestation against the persecutors.

The sufferer himself has so long and awfully been wronged and oppressed, that men can hurt him no more—his consciousness raises him above persecution. He *pities* men, but neither hates nor despises them.

Against such enemies, as the JESUITS and the HOLY (!!!) ALLIANCE, *no man on earth can* flatter himself with a thought of triumph—all that may be done is to *perish without being conquered.* However, the dying soldier, when falling under a storm of poisoned shafts, not always expires unavenged—his presence of mind will often permit him to fling

back some of the deadly weapons, and carry destruction and consternation into the ranks of the aggressors; and then, started by his fierce resistance, his companions of arms may arrive, if not in time to rescue him, at least not too late to avenge his death, and accomplish the defeat of the enemy.

Such, it seems, will be the penitent's fate, and he calmly, but resolutely, submits to it. The almighty hand of providence that, through numerous dangers, guided him to this *free* and *protestant* country, will in the course of time, turn the very elements of his ruin into the means of destroying his oppressors, the far-reaching enemies of mankind.

L. C. HENNINGER CLAUSING.

New-York, June 24th, 1836.

# INTRODUCTION.

THERE are some names in natural history which, by being read only on paper, cause horror in our minds: we cannot see, for instance, the word "scorpion," without fancying the possibility of being touched by a small disgusting animal, whose sting communicates the deadly poison before we are aware of it; also the name "rattle-snake" will fill with terror any one who knows the destructive effects of this reptile's bite. But no name of any ferocious animal, poisonous creature, plant or mineral, can produce such a shuddering sensation through the whole human body, as the mentioning of the apparently innocent appellation of *Jesuit*, when pronounced in the presence of a man who is no stranger to the infernal power of that almost omnipresent and invincible society. Unhappily it is impossible to become well acquainted with them, but by receiving, and having received, the often incurable wounds of their never mistaking, never relaxing persecutions. So enormous and incred-

ible are their crimes, so impenetrable their secret organization, so astonishing their ability in defending themselves, by poison, intrigues, lies, and calumnies, that I would never undertake to publish any thing of those sad observations I was forced to make on this important subject, if their abominable doctrines and purposes had not been already recognized and condemned as such by nearly all governments and all enlightened men, and if I was not convinced, that their snares will equally surround me, whether I remain silent or not. On the other hand, it might seem superfluous to work over again an examination, which was so effectually handled by some of the ablest and most energetic writers of the age, by an *Abbe de Pradt*, *Comte de Montlosier*, &c.

The perusal of these pages, I hope, will convince the reader, that I have inquired into a part of the subject rather neglected by other authors, namely, into the *real substance* of Jesuitism, and the *spring of re-organization*, by which they have till now, and will for ever, elude all decrees of extirpation passed against them. *Pascal*, *de Pradt* and *Count Montlosier* had more extensive acquaintance, a deeper knowledge, and greater influence in the

general political affairs of both past and present times, but their searching eyes were principally directed towards the most important and most striking *effects* of Jesuitism, and they did not penetrate into that wonderful source of life where the society of "Jesus" always restored, and will restore itself, like a phœnix in its own ashes. But he that passes his days in the obscurity of *private life*, has many more opportunities of becoming nearer acquainted with *single individuals* of the congregation, and THERE lies the *key* to their laboratory.

Alas! it cannot be denied, that when we gain experience, it is already too late to profit by it. Why should we hesitate to communicate our observations to our fellow-beings, whom a few hints may enable to prevent their own ruin.

Therefore being built on the strong foundations of the above mentioned authors, with the principles professed by the Jesuits themselves, I wish to deliver those monsters to all the detestation, which an uninterrupted chain of hellish machinations should procure for them.

L. C. HENNINGER.

PITTSBURGH, June, 1835.

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# A TREATISE

ON

# THE JESUITS.

## CHAPTER I.

### Who are the Jesuits, and what is their Design?

WHO would attempt to explain to us, what the "cholera morbus" is, or the "plague?" Where do they come from? where is their home? where are they going to? Whom will they seize, whom not? When will they leave us, when call again? Why do they often attack the righteous man, why spare the wicked?—They appear, kill, and—disappear again; villages, towns, and countries are devastated—but, all we know is, "the king of terror has been here;" nobody saw him coming, nor was the hour foretold when he went away. He is without shape; his works are his features, and destruction his name.

Such are the qualities, such the effects of *Jesuitism.* We see the actions of its agents, or rather the results of their actions—the actors remain concealed. Death, desperation, misery, sickness of body and soul; exterior, civil, and religious wars; hatred, helplessness, and desolation; the curses of friends, parents, mankind, and God's whole creation, accompany them throughout the world! And, as fire and water, earth and air, concur in the destructive uproars of nature—so the Jesuits put in action whatever they think capable of contributing to their success:*—poison,(1) murder,(2) flattery,(3) calumny,(4) perjury,(5) for-

* To prove the truth of the accusation, I subjoin here, immediately, for every charge, the correspondent passage of a Jesuitical author:—

1. *Lacroix*, vol. i. p. 364. "Cajus poisoned wine for Sempronius, but Titus unconsciously takes it, and that it may not be known, (!) *Cajus does not hinder Titus from drinking the poison; Cajus is not guilty of the death of Titus*, because he was not obliged to divulge the fact."

2. *Airault*, cens. p. 319. "If a person attempts to ruin my reputation by calumny, and I can avoid the injury only by secretly killing him, may I do it? Certainly. Although the facts are true, yet, if the calumniator will not cease to publish them, *you may fitly kill him, not publicly, but in secret, to avoid scandal.*"

*Taberna, Synop. Theol. Pract. Par.*, 2. cap. 27. p. 256. "*You may kill any man to save a crown.*"

nication, (6) hypocrisy and irreligion, (7) dissembled benevolence, (8) with theft (9) and deceit, (10)

3. *Secreta Monita Societatis Jesu*, c. ii. 1. "Princes and persons of distinction every where must, by all means, be so managed, that we may have their ear, and that will easily secure their hearts: by which way of proceeding, all persons will become our creatures, and no one will dare to give the Society the least disquiet or opposition."

*S. M.*, c. ii. 2. "That ecclesiastical persons gain a great footing in the favor of princes and noblemen, by *winking at their vices*, and *putting a favorable construction on whatever they do amiss*, experience convinces; and this we may observe in their contracting of marriages with their near relations and kindred, or the like."

4. *Guimenius*, prop. 7. p. 86. "You may *charge your opponent with false crimes*, to take away his credit, as well as kill him."

5. *Sanchez, Op. Moral. Præcept. Decal.*, pars ii. lib. 3. cap. 6. num. 13. "A person may take an oath, that he has not done such a thing, though in fact he has, by saying to himself it was not done on a certain specified day, or before he was born, or by concealing any other similar circumstance, which gives another meaning to it."

6. *Emmanuel Sa.*, *Aphor.*, p. 249. "Any man or woman may ask or accept of a price for permitting a shameful use of their body, and he that promitted is obliged to pay."

7. *Secr. Mon.*, c. iv. 1. "Let the members of our Society direct princes and great men in such a manner, *that they may seem to have nothing else in view, but the promotion of God's glory*; and *advise them to no other austerity of conscience, but what they themselves are willing to comply with*; for their aim must not immediately, but by degrees and insensibly, be directed towards political and secular dominion."

*S. M.*, c. ii. 8. "In directing the consciences of great men it must be observed, that our confessors are to follow

weaknesses and passions (11) of mankind, light and darkness (12)—in short, every thing is employed

opinion of those who allow the greater latitude, in opposition to that of other religious orders; that, their penitents being allured with the prospect of such freedom, may readily relinquish them, and wholly depend upon our direction and counsel."

*Eodem loco*, xv. "Let all with such artfulness—gain the ascendant over princes, noblemen, *and the magistrates of every place*, that they may be ready to our beck, even *to sacrifice their nearest relations*, and most intimate friends, when we say it is for our interest and advantage."

8. *S. M.*, c. i. 1. "— — — — let them (viz. the members of the Society) with humility discharge the meanest offices in the hospitals, frequently visit the sick, the poor, and the prisoners, and readily and indifferently take the confessions of all, that the novelty of such uncommon and diffusive charity, may excite in the principal inhabitants an admiration of our conduct, and forcibly draw them into an affection for us."

*Eod. Loc.*, 9. "Let it be publicly remonstrated, and every where declared by our members in their private conversation, that the only end of their coming there was for the instruction of youth, and the good and welfare of the inhabitants; that they do all this without the least view of reward, or respect of persons, and that they are not an incumbrance upon the people, as other religious orders constantly are."

9. *Tamburinus, Explic. Decal.*, lib. viii. tract. 2. c. 3. p. 205. "A man is not bound to restore what he has stolen in small sums, however large may be the total."

10. *S. M.*, ix. 10. "Let the widows or other devotees, who seem with fervency to aspire at spiritual perfection, be brought to give up all they have to the Society, and be contented to live upon such allowance as we, from time to time, shall think they have occasion for; that, by easing (!) their minds of the

by them with the utmost dexterity at the proper time and in the right place, even the prosecutions directed against them. (13)

cares and anxieties of worldly affairs, they may be more at liberty for the service of God."

*Eod. Loc.*, 11. "The better to convince the world of the Society's poverty, let the superiors borrow money on bond, of some rich persons who are our friends, and when it is due defer the payment thereof. Afterwards, let the person who lent the money (especially in time of dangerous sickness) be constantly visited, and *by all methods wrought upon to deliver up the bond;* by this means, we shall not be mentioned in the deceased's will; and yet gain handsomely, without incurring the ill-will of his heirs."

*Ibidem*, 16. "Let the women, who complain of the vices or ill-humor of their husbands, be instructed secretly to withdraw a sum of money, that by making an offering thereof to God, they may expiate the crimes of their sinful helpmates, (!) and secure a pardon for them."

*Ibid.*, xvi. 3. "Let *widows* and others, *who have given us almost all they possessed*, (though then they are on equal footing with others,) be treated *with much more rigor;* lest people should imagine, their greater indulgence proceeds from our hopes of secular advantage. The same method should be also observed with such as are in the Society, but this must be after they have entirely given up all into our hands: and, if ever after there be a necessity for it, let them be dismissed; but this must be done with such discretion, that they may be induced to leave to the order part, at least, of what they formerly gave us; or bequeath it by will, at the time of their death."

11. *Secr. M.*, c. ix. 6. "The whole success of our affairs turns chiefly on this point; viz. that all our members, *by*

The origin of the Jesuits gives us, at once, an introduction into the spirit and organization of

*studying a compliance with every one's humor*, work themselves into the good graces of their penitents, and others they converse with; to which end, *where places are inhabited by the rich and noble*, there let the provincials take care *to send a considerable number;* and, that they may perform this with the more prudence and success, let the rectors not omit giving them full instructions (as occasion requires) *what a plentiful harvest is like to crown their endeavors.*"

12. *S. M.*, c. v. 3. "——— far *greater efforts must be made against those, who attempt setting up schools for the education of youth*, in places where any of our members do the same already with honor and advantage. And, in this case, princes and *magistrates must be told, that such*, unless timely prevented, *will certainly prove nurseries of tumult and sedition;* for children, from different methods of instruction, must necessarily imbibe different principles; and lastly, we must persuade them, that no society but ours is qualified for discharging an office of so great importance."

*Eod.*, l. 5. "In the meantime, let our members be mindful to give the public some signal instances of their virtue and learning, by directing their pupils in the presence of the gentry, magistrates, and populace, in their several studies; or engaging them in the performance of some other scholastic exercises proper for gaining public applause."

13. *Ibid.*, vii. 16. "——— should any persons, out of ill-will, pretend to trump up the example of our Saviour, who had not whereon to lay his head, and from thence urge that the Society of Jesus ought to distinguish themselves by their poverty: in answer to such insinuations as these, we must seriously inculcate on the minds of all, that *the state of the church* being altered from what it was, and now changed into a monarchy, it *cannot maintain its ground against mighty*

their Society; and if the *present end* of Loyola's order has been fixed *by himself*, we must consider him one of the most extraordinary men who ever lived: for, the conception of Jesuitism can, as for grandeur, in spite of its diabolical intent, dispute the palm with any rival in the sphere of thought. Not that painting,* mentioned by "Abbé de Pradt," is the right likeness of Jesuitism. Its *true* portrait is given by the same author in a later chapter of his work. "Jesuitism," he says, "leaves other monks to count beads * * * * * . Its object is of a higher destiny—to GOVERN THE

*enemies, unless supported by great authority and power*, and that it is that little stone which was foretold by the prophet, should be hewn out of the rock, and afterwards rise into a vast mountain."

*S. M.*, xvii. 8. "———— since offences of necessity will come, our political schemes must be cunningly varied, according to the different posture of the times; and princes, our intimates, whom we can influence to follow our councils, must be pushed on to embroil themselves in vigorous wars one with another, to the end—our Society (as promoters of the universal good of the world,) may, on all hands, be solicited to contribute its assistance, and always employed in being mediators of public dissentions: by this means the chief benefices and preferments in the church will, of course, be given to us, by way of compensation for our services."

* This painting represented the church as a ship, on board of which appeared the Pope, Cardinals, Prelates, and all the Papal hierarchy, while the rudder was held by the Jesuits.

WORLD; to seize it, at all points, and, like a skilful general, it seeks and assigns employ to all its members. The *weak* are stationed around the altars, to attract by their sanctimonious fervor—the *learned* fill the chairs of sacred and profane literature—the *crafty* attach themselves to those in exalted stations, that, by their means, they may obtain and direct power for their own advantage—and the *strong* go forth to proselyte."

*Ignatius Loyola*, the founder of the Society, an officer in the Spanish army, in the 16th century, knowing nothing else than to command and to obey, inculcated this military principle in his whole conspiracy. He appears to have been determined to *distinguish himself at all risks*. Thus, we may easier comprehend his change of career, when, unfit for battles by a wound, received in 1521, at Pampeluna, he put aside the menacing sword, and took, in its place, the humbler beads. The war of arms was closed for him, but his enterprising spirit espied, with an eagle's look, another opportunity just offering itself, in the growing struggle of an obscure German monk with the haughty chief of the Roman Church. Where distinction, not truth, is the end at which we aim, our meditations are

speedily settled; and the only remaining question will then be, about the best means of succeeding. A man like *Loyola* does never pay any regard to principles of morals or religion; he knows them under no other value, than that of more or less convenient instruments to satisfy his egotism. Did *Buonaparte* ever care about the number of killed, when he fought a battle? He frowned and crossed his arms, *despised* mankind and conquered half a world. *Luther* wanted no Loyola on his side; nor could Loyola wish to embrace a cause, where the only chance left to him was imitation. On the side of Popery, he saw spread before him an ampler field. The Roman Pontiff knew how to tyrannize over a stupid herd of lazy monks; how to impose upon ignorant and weak princes; he knew even to oppress a number of nations, living in impenetrable darkness, and under a mask of superstition, which he thought nobody could lift up for the breaking through of day-light; *but* he did not know that the Bible, the ever-glowing torch of intellectual light, taken up by a resolute hand, might burn through the mask, and send its beams again over the whole surface of the earth. In vain he anathematized and threatened the courageous Luther

he trembled, and felt the impending demolition of his usurped chair. *This* was the moment for Loyola's ambitious mind. He formed and realized a plan—first, to support and defend the cause of Popery and darkness—and afterwards, by the superiority of his cunning soul, to render himself *master of both Church and State;* or, at least, to furnish his successors with the means of pursuing and fulfilling his project.

A man, who does not think himself obliged to keep an oath longer than it suits his own advantage, can surely promise every thing you ask for. Is it astonishing, then, that Loyola, to obtain more easily a charter for his Society, most willingly adopted the three common vows of all monkish orders—" chastity, obedience, and poverty;" and, moreover, added to them a fourth, to the holy father, the most pleasing of all—namely, " *unqualified submission to the sovereign Pontiff?*" The latter, indeed, allured by so sweet an offering, gave, at length, his sanction (1540.) Now the invalid soldier set out to enlist recruits for his religious army. Naturally, he constituted himself the *general;* all others were to have no will or desire, but *his* orders. A prudent general will always be cau-

tious in communicating his secrets, and choose, with great circumspection, for every operation, the proper men; but, above all, he will put no confidence in any officer, before he sees many and strong proofs of the latter's entire devotedness. Finally, the progress of "corps detachés" cannot be directed by himself, and the appointment of other chiefs, &c. will be indispensable.

Let us see how admirably his organization is adapted to all those stratagems.

The amiable Society of Jesus is divided into four classes:

1. NOVICES, that is, recruits, who must be untaught every thing they had learned before, and instructed almost exclusively in the *great science of obedience.*

"They are required to pass through a variety of exercises,* being compelled to spend one month in confessions, prayer, and meditation; a second, in attending the patients in the hospital; a third, in a month's pilgrimage, without money in their pockets, and begging from door to door; a fourth,

* Vide *Jesuitical Policy and Iniquity*, published by the Glasgow Reformation Society, in April, 1831.

in doing duty in the lower departments of the house; a fifth, in catechizing poor children in public; a sixth, in the exercise of any talents they might possess, whether as preachers or authors, for the purpose of exhibition: thus, when sufficiently scrutinized and corrected, they enter on a course of study, devoting, in addition to the time spent in studying humanity and philosophy, four whole years to the study of theology alone; and then, at length, after a duration of several additional years, in which they are undergoing examinations and unburdening their consciences every six months to their superior, they are raised to the privilege of the professed brethren. It is remarkable, however, that this *last* class was always very small, none being raised to it except the most talented and devoted."

2. Jesuit scholars, "who are allowed to give their time wholly to study; and who, after a prescribed course, are obliged to fill the office of regents in their seminaries and colleges."

3. Coadjutors, "who are employed either as priests to assist the Society in its spiritual functions, such as confession, preaching, and the instruction of youth; or, they are used as temporal

coadjutors in all those matters of a business character which may come before them."

The latter two classes, however, must be considered as a mere *division of school*, destined to show the gradual *elevation* of the members. As for *action*, or the *military* organization, the coadjutors and scholars were ranged in the two following links of the Jesuitical phalanx:

2. INFERIORS. We might call them private soldiers in Loyala's army. They are mere particles in a complicated machine, alike unconscious of the motives and purposes which animate the Society.

3. PROVINCIALS,* a kind of subaltern officers, who seem to be the intermediate commanders and

* *Jesuitical Policy and Iniquity*, published by the Glasg. Ref. Soc. "The *provincials*, so far from revealing the extraordinary laws which form the rule of their judgment and decisions, are, on the contrary, obliged to conceal them with care; and the *inferiors*, who are dependant on the provincials, from the novices to those who profess all the four vows, have no right to demand the inspection of these secret laws, nor to make the slightest reflection on those mysterious statutes that they have never seen."

*Ibidem.* "Among the Jesuits, there are a great number who are ignorant of their own laws; the secret is confided only to a chosen few: their government is *not formed on the rules of the Catholic Church*, which are generally known, *but by secret laws*, which are known only to the superiors."

overseers of the inferiors, assisting them in difficult cases.

4. SUPERIORS, "who bear the name of the 'professed,' and who are *the only finished* members of the Society. Indeed, in the strict use of the term, this last class alone constitutes the Society of Jesus: for this alone has taken all the four vows, this alone possesses the supreme government over the colleges, and from this alone the small number is chosen, who have a voice in the election of the *general.*" "It is solely composed of members who have given proof that '*they are fit for any action, whether criminal or seemingly virtuous.*'"

It would lead us too far, to enlarge upon their successive development, from Loyola's beginning with a handful of disciples, until (in our times) they count from about 25,000 to 30,000 members, spread over all countries—the East and West Indies, China, and Japan, not excepted—and comprehending, in their association, people of all professions: Protestants, Catholics, Atheists, Jews, as well as of all colors, from the Ethiopian black to the Swedish and British white. Their intrigues and misdemeanors have been enumerated a thousand times by other authors, and history reports the

war of extermination which they have carried on, and still carry on, in all countries, against laws, independence, instruction, religion, peace, and unity.

They were already in full activity in the religious troubles of France, in the 16th century, as the fomenters and chief supporters of the league which had, for its object, the suppression of Protestantism; they also endeavored to embarrass the affairs of the German and Swiss Protestants. But their *great career* began with the massacre of the *Huguenots at Vassy*, 1562, and during the *night of St Bartholomew's day*,* 1572. Since that time no event of general importance revolved on the wheel of time, without having experienced, in some degree, their influence, either by promoting or by restricting it. They contributed to the calamities of the *United Provinces of the Netherlands*, excited Spain to the armament of the *invincible armada*, caused the *revocation of the Edict of Nantes*, 1598, hired assassins to murder Elizabeth of England, invented the *gunpowder plot* against its king

* *Rotteck's Weltgeschichte*, vol. vii., p 333, 334. and 341. "The slaughter lasted for three days," and "*Sully* states that more than 70,000 Huguenots fell during these days of rage. Other authors state the number above 100,000."

and parliament; effected the assassination of *Henry IV.* of France; instigated the emperor Ferdinand II.* to an intended war of extirpation against the Protestants of Germany, *(the war of* 30 *years,)* and their soldiers and general to such cruelties as were committed by *Tilly*, at *Magdeburg*, 1631;† and, to crown the whole, when Pope Clement XIV. determined to deliver himself and the world from their insupportable tyranny, by a decree of abolition, 1773, *they poisoned him.*

To render the sketch of past Jesuitical proceedings more characteristic, I add yet a few quotations from the same publication, (Glasg. Ref. Soc.,) of which I have made use several times:

* Ferdinand II. was educated and entirely governed by the Jesuits. Compare *Rotteck*, vii. 389.

† "*Mongoles* and *Turks* had never ravaged more horribly. 30,000 innocent inhabitants, among them old men, children, defenceless women and girls, fell victims of a sneering rage, frequently tormented, and after having suffered violence. During the tumult, fire broke out in several streets; the lamentations of the dying and of the terrified was joined to the crackling of the flames. The whole splendid, thickly populated town, with the exception of a few edifices, sank down in ashes; and yet the ruins were rummaged by the unfeeling robbers; till, at last, on the fourth day after the conquest, the commander-in-chief made his solemn entry, feeding his barbarous eye on the scene of terror, putting, however, now a stop to murder and pillage."—*Rotteck's W. G.* vii. 416.

"In *Japan* and *China* they interfered with the affairs of goverment, put into operation their system of universal and constant espionage, originated intrigues and factions, and dared to think that they could sway and control all their councils and measures, till at length, for their wily and hellish hypocrisy, their active and mischievous interference, they were banished from both countries, and forbidden to return on the severest penalties. The Japanese, in particular, were so offended, that they commenced a most violent persecution against all who had received the Christian doctrine at the lips of the Jesuits; and such was the hatred they bore to the name of Christian, merely through the conduct of those corrupt fathers, that they made a law that 'no one bearing the name should enter the island, unless he would cast the crucifix on the ground, trample it under foot, and spit upon it.' The Jesuits, however, though thus repulsed, were not to be baffled and defeated. They most willingly cast the crucifix on the ground, according to the requirements of the law, though the doing so was in direct opposition to the principles of their church, and salved their consciences by a judicious use of the old principles of the right direction

the intention,* representing that in this act of profanation they rendered an affront only to the material of which the crucifix was made, without withdrawing themselves, in any degree, from that respect which is due to him it represents. Moreover, they put in force the principle which allows them to kill all who oppose them, and so successfully threatened and intimidated their enemies, that many of those fathers kept their footing in the country in spite of all the penalties against them."

"In *Paraguay*, too, where they had found the inhabitants in a savage state, and where they had, at first, meritoriously exerted themselves in civilizing and instructing them in all the useful arts of life, they manifested the same love of rule, and the same determined opposition to whoever should contest it with them. They seized the power of government from the Indians, and the king of Portugal, and held it in their own hands; and, lest the Portuguese should enforce their claims to it, and should succeed in their design by gaining the affections of their people, they not only forbade all intercourse, but endeavored to inspire feelings of hatred towards

* "The intention sanctifies the act."

them, though they were, in the strictest sense, brethren. With the view of rendering all communication between them as difficult as possible, they prevented their learning any language but their own; and, to render their empire secure and permanent, they instructed their subjects in the European art of war, regularly disciplining and forming them into regiments, to be an ever ready and standing defence of their government."

"When the papal power itself, by Innocent X., condemned the union of idolatrous rites with Christianity, which had been encouraged by the Jesuits, both in China and Malabar, they laughed at it, and ridiculed it on every occasion. And when the General was compelled, under fear of the utter extinction of the Society, to send orders to the missionaries respecting the idolatrous rites which had been dictated by the popes, yet such was his duplicity and contempt of authority, that he sent, at the same time, private letters, which authorized them to discontinue. And, on another occasion, *they forged a bull, pretending that the Pope had consented to the idolatrous rites*, and had it extensively circulated in India and China, as a real and true emission from the Vatican."

"In the 17th century the Jesuits carried on the largest and most productive commerce with India, next to the Dutch. Their trade surpassed even that of the English, as well as the Portuguese, who first established them in India. Some among them are Jesuits secularized, who do not appear to be such, because they never wear the habit; which is the reason why, at Surat, Agra, Goa, and elsewhere, they are taken for real merchants of the countries whose names they bear; for it is certain, that there are Jesuits of all nations, even of Armenia and Turkey, and, indeed, of every other, which can render any service to the Society. These disguised Jesuits are intriguing every where; the secret intercourse which is observed among them, instructs them mutually in the merchandise which they ought to buy and sell, and with what nation they can trade with the greatest advantage; so that these masked Jesuits make an immense profit for the Society."

"They procured from the Pope Gregory XIII. the privilege of practising the art of medicine; and in Lyons and Paris, they had most splendid medical laboratories, where they publicly vended drugs for their own profit; while in Rome, they did not

hesitate to carry on a trade of general grocery, baking, fleshing, &c. Indeed, to give an accurate conception of their extensive trading and great wealth, it is only necessary to mention, that the Jesuit, *Lavalette*, who was the greatest merchant in the West India Islands, and head of the mission to Martinique, *failed for no less than three millions of money* * * *."

Before I begin to dissect the following question, I observe, that even in *Russia*, where they had found an asylum, when all countries in Europe were opposed to them, the government at last expelled them, because it saw that the terms "Jesuitism" and "ruin" were almost synonymous.

The more strange would have been the measure, taken by Pope *Pius VII.* in 1814, to establish again the "order of Jesus," (which, however, since 1773, in spite of the Papal dissolution, had ever continued to keep together secretly, and under other names,) if the holy see had not, at that time, been in so miserable a condition, that, without the aid of the Jesuits, the "fall of the Roman empire" was pretty certain, while, through the medium of their restoration, (at least) a momentary salvation was to be expected. Thus

holy chief of the Church, never failing as he was, did not fail to prefer a degrading and detestable preservation to a glorious ruin. Certainly, it is much easier, even for a successor of Peter, to *satisfy* his own desires in the splendid apartments of a Vatican, than to bear humbly the cross of our Saviour, particularly, when there might ensue some possibility of being nailed upon it."

## CHAPTER II.

By what means do they endeavor to realize their Intentions?

THE pursuance of so immense a scheme, as the subjugation of the world, requires a boldness, and a co-operation of forces, concentrated in such a subtle system of machinations, that we should think it a discouraging idea, even for the mightiest spirit of earth-born creatures! Indeed, the most gigantic conquerors ran all aground with this project: neither Alexander, nor Cæsar, nor Attila, neither Mahomet, nor Charles the great, nor Gengis-Khan, nor *Buonaparte*, could reach what seems to be unmanageable for human hands, the *reins of the world!* But, *nearer* than all the heroes of arms, came the master of the illimited army of thoughts, the crafty priest of St. Peter's Dome at Rome, the heartless tyrant of church and mankind, the fulminating Pope *Gregory VII!*

How! *One* single man, by his innate powe-

of understanding alone, without soldiers, without generals, without powder and cannons, by his superior tact and knowledge of men, undertook and nearly *performed* such a work! This deserves attention. What *he* brought so far, might possibly be accomplished by a modern successor. It is not the Emperor of Russia we ought to fear—his slavish *Cossacks* will surely not annihilate the truth of what the great prisoner of *St. Helena* prophetically told us, when a calmer state of mind led him to a consideration of future times, in comparison with the events of his own life. "In about fifty years," said he, "all countries of Europe will be either republics, or constitutional monarchies." Nor is it the Pope that we need to abhor as our *most* dangerous enemy—*his* times are gone; no power in the world can call them back again. The *general of the Jesuits* is that second Gregory VII., in a more perfectionated, more energetic shape, armed at once with ghostly and with worldly power, using (not the cloak of superstition and ignorance, as the former did, but) all the pleasing and more dangerous means, which an advanced culture furnishes and prescribes. He spins a large net round the whole globe, and, when it is once

ready, he will draw it up, before we perceive it—and all resistance will, *then*, be in vain.

The two only *possible* ways of governing the world, I can imagine, are *Christianity*, (in its purity,) and *Jesuitism*, in its highest accomplishment. A system of *power* produces reaction, and can be vanquished by force; a system of *religious superstition and fanaticism* is attacked by the talented, and must soon be overthrown; but the system of *Christ* contains all that is noble and sublime; its divine value must even be felt and acknowledged by the wicked; it does not engender reaction, because its character is submissive and suffering; it gains, on the contrary, when *purely* taught, the love of its bitterest opposers, so that we might confidently hope the world would, at some later period, be inhabited by none but Christians, if—there was no Jesuitism. *Jesuitism*, by hypocrisy, possesses (often in a higher degree than Christianity itself,) all advantages of Christianity, without the least of its inconveniences: truth, love, and mildness, the great principles of Christianity, are so well counterfeited by them, that many people prefer their copies to the original; and, besides that, they have in their arsenal

plenty of lies, calumnies, prosecutions, severity and cruelty, which never can be employed by Christ's followers.

Two thoughts, almost equally grand, though diametrically opposed to each other, rivals in conception, not in blessing and value, stand before us, and, we must confess, it is hard to tell which of them will be the conqueror. Like good and evil, or heaven and hell, Christianity and Jesuitism dispute about the possession of the earth. It is a shame for mankind, that there can be *any doubt*, whether the former or the latter must yield; but the shame would be changed into reprobateness and damnation, if ever Jesuitism should really succeed in overpowering Christianity. And yet, concluding from analogy, we have rather to suppose the defeat of Christianity: for, in private life, an honest man, with noble maxims, despising hypocrisy, can not only not succeed as well as the wicked does, who covers his secret depravity by assuming a moral and pious *appearance;* but, in most cases, finds himself so effectually calumniated by his enemies, as to be considered an equivocal character, while the liar and hypocrite gains the reputation of a good Christian and an honest citizen. Shall we,

then, desperately submit to the destroyers of our happiness, and renounce the hope to enjoy one day *in security*, the divine blessings of this world, *though* we are good Christians, *though* we are honest men? No, certainly not. Could we pursue a man's fate to his *last* day, we would always find, that the wicked cannot avoid his punishment, and, the righteous man, if he perished, that he perished only, because he had given up his confidence in God and himself.

Yes, we will never lose confidence in a good cause: we will combat, and we will conquer, or at least hold down, the religious "boa constrictor," called Jesuitism, till time and the Lord's assistance complete the triumph.

No enemy can be attacked, with any hope of success, until we have recognized him and rendered ourselves acquainted with his plan, strength, and dispositions.

We know the purpose and the general features of the Jesuits; it remains to examine the roads on which they advance their forces, to surround us and make us prisoners.

They attack us on four points:

*Education* and *instruction.*
*Religion.*
*Political affairs.*
*Domestic affairs of private families.*

Many skirmishes are continually to be fought in the invervals, in the front and in the rear of the great battle; but they are all of less consequence.

The principal point of aggression is:

1. *Education and instruction.*

Whoever educates and instructs the *present* generation, he may govern the *next.* We need no Jesuits to make this observation, and the better the Jesuits themselves seem to be persuaded of its importance, the more efforts we have to make, to reject them for ever from the sanctuary of innocence.

Education and instruction is for them a double source of life; they prepare in their colleges, and, as private tutors, the youth for subjugation; and, at the same time, they find an opportunity of forming proselytes and picking out novices* for their Society.

* *Secr. Mon.*, viii. 1. "Let our members familiarly converse with their sons, and if they seem fit for our turn, introduce them occasionally into the college, and let every thing be

Oh legislators and parents, be careful with respect to the education of your children! Education is the basis of all public and domestic affairs! Take any man, a secretary of state or an attendant in a ware-room, a general of an army or a preacher in a temple—has he not been, and does he not continue to be, under the influence of the education he received? Ask yourselves, how much a word of such and such a teacher, a sentence in such and such a book, influenced the formation of your character, principles, and manners? Would you have been the same, if you had had another instructor, or if you had never seen that book?

shown with the best face, to invite them to enter themselves of the order: as the gardens, vine-yards, country-seats, and villas, where those of our Society pass an agreeable life: let them be informed of our travels into several parts of the world, of our familiarity with princes, and whatever else may be agreeable to youth: let them see the outward neatness of our refectories and chambers, the agreeable intercourse we have one with another, the easiness of our rules, which yet has the promise of the glory of God; and, lastly, the pre-eminence of our order above all others; not forgetting, amidst our discourses of piety, to entertain them also with pleasant and diverting stories."

*Eod. Loc.*, 4. "We must also take care to provide for these youths, tutors that are firmly attached to our interest; who must keep a strict eye over them, and continually exhort them to such a course of life, (performance of spiritual exercises,) &c."

The first inquiry we make about a man who becomes acquainted with us will ever be, *has he received a good education?* Why do we ask this question? Have there not been bad men among—what is styled—"the best educated classes," and does not experience prove, that persons without any education at all frequently display the most virtuous dispositions?

Nevertheless, we may take the above question as a pretty safe guide, regarding the character and maxims of a person, if we understand only to address it in the proper manner and to the proper man. Before we inquire at all, we must *ourselves know* what we mean by "a good education;" in the next place, we have to examine, whether the man to whom we apply for information, is capable *to judge of a good education;* and, finally, if capable, whether he is *willing to tell us the truth.*

To teach a child the thoughtless use of one or more languages, to show him some unconnected theorems and rules of mathematics, &c., to fill his memory with a quantity of names and numbers of all kinds—this is *no education.* I hesitate even to call it *instruction:* for instruction ought never to be mechanical and fragmentary, all *partial* know-

ledge being a mere adoption upon authority, without evidence, a belief in things, which may be as well false as they can be true. But, besides that, *education* is (though embracing it) quite different from *instruction*. Education forms the *mind*, the views, the *character* of a man; and instruction is the magazine, wherein the possessor finds the tools for every work. Therefore, a poor woman, destitute of all other means, but a good intention and a pure heart, is very likely to give her son or her daughter a *much better* EDUCATION, than the rich banker, with all his millions, who has scarce time to *see* his children—to say nothing about educating them.

To be sure, not every parent, or almost none, has *time* enough to *educate* his children, and very few are able to *instruct* them. No matter, provided that they are cautious and scrupulous enough in intrusting other persons with that most sacred duty. Many men, who never reflected on their own, and still less on the destination of mankind, who possess little more knowledge than that of pursuing their own advantage, present themselves in both qualities, as instructors and as educators. Yet, happy you are, if you do not fall

worse hands! There are other men, who possess talents, and an extensive knowledge in all sciences, who lead a pious, secluded, and exemplary life, who do nothing for their own sake (!), but all for the good of others, who come begging and praying into your country, your town, your house—who introduce themselves as the father of the helpless, as the friend of the abandoned, as the protector of the persecuted, who are all love, and kindness and benevolence, earthly saints—*in appearance*, and *devils* in reality. God forbid, that you have any thing to do with *those* men! They will, certainly, not explain to your children their secret doctrines of murder, perjury, theft, adultery, &c.; oh no! as they pretend, they only teach your children quite innocent and useful things, such as ancient and modern languages, mathematics, natural history, and natural philosophy, music, painting, and other noble arts; likewise, for variety's sake, a little obedience and reverence towards the Pope and the Society of Jesus, some abhorrence of heretics, and —*even* history! Yes, history. Pray, let them have any thing else, but not the instruction in history! History is alike apt to create angels and monsters. You may have one, or one hundred

teachers for your son, in different sciences, they will not produce a great impression on him; but *give me the exclusive privilege, to instruct him in history, and I will form his character.* Such is the power of examples, exalted, for the admiration, or deformed, for the detestation, of the juvenile mind!

The greatest difficulty lies in the invention of a sure method to recognize the Jesuits, in whatever shape they may appear. For not only these institutions, which bear the name of "Jesuitical colleges," are under their direction, but they govern, more or less, *every Catholic* institution. Therefore, you will have to distrust all Catholic schools and academies; and, since the chameleon "Jesuit" assumes, sometimes, even the mask of Protestantism, or is supported and recommended by Protestants living under the influence of the Jesuits, you had better distrust every *Protestant, too*, who gives you the advice TO SEND YOUR CHILDREN TO A CATHOLIC SCHOOL.

Regarding teachers of other professions, please to examine more their *character* than their knowledge; and remember, that, as soon as the Romans confided the education and instruction of

their children to (learned) *slaves*, their nation became abject, and the republic fell, never to rise again.

*Do not allow education and instruction to become a monopoly, by creating a privileged class of instructors.* This is the first step to oppression. A *free concurrence*, alone, can secure the liberty of thought, and, of course, that of the republic.

Convinced of the impossibility of avoiding all danger, and of being a perfect counsellor, I dare only propose to the examination of the reader a thought, which, perhaps, might not be unworthy of attention :—*Consider the appointment of a schoolmaster as a matter of greater consequence than the election of a President!*

*Spain*, once a well known name in history, is a pregnant proof, how degraded a nation becomes, when she intrusts the Jesuits with the education of her youth. An eternal curse would seem to rest on Spain, because she produced the father of Jesuitism. She cannot get rid of this pestilence; which, like a subtle poison, creeps through her body, and destroys her very marrow. What wouldst thou be, chivalrous Spain, had not the monks,

nuns, and the Jesuits the use and direction of thy forces! When all Europe lay trembling at the feet of the French Emperor, thou alone didst raise thy hardy arms, and didst strike blow after blow at thy aggressor, till, at last, the colossus gave way! Noble shades of *Palafox* and *Romana*, your brave companion in danger and glory, *Mina*, drew again the valiant sword: go and tell him, that he fights in vain—his blood is too precious, to be spilled for the priests of darkness!

And *Italy!* * * * Where is the energy, the power and love of freedom of ancient Rome? Why dost thou no more produce *Scævolas*, *Catos*, and *Brutuses?* Is not thy sky as lovely, thy soil as fertile, and thy vegetation as luxurious, as it has ever been? And thy mountains, do they not preserve for ever the wild and romantic character of *Numa's* time? Oh yes, mountains and banditti, wolves and "Paludes Pontini," remain still there; but the holy see fills the place of the "sella curulis;" masses and litanies those of "Orationes Ciceronis;" and poison that of the sword. Blessed be thou, generous king of *Sardinia*, thou, who sparest thy subjects the trouble of being taught

reading and writing;* and glory to thee, high-spirited duke of *Modena*, who wouldst have declared war against the French revolution of 1830, if—thou hadst had the power to do it!

Spain, however, and Italy and Portugal, are not the only countries where Jesuitism attacked the heart's blood of mighty and well gifted nations. *France*, *Ireland*, and *Belgium*; *Austria*, *South America*, and *Canada*; even the centre of Germany, *Bavaria*, the first state of the confederation which enjoyed a liberal constitution, have been or are the slaves of Jesuitism.

*France*, it is true, shook them off, and threw them on the sacred ground of obscurity, on the bigoted soil of *Friburg*, (in Switzerland,) decidedly and victoriously repulsing the traitorous efforts of Charles X. to protect his favorites and brothers in faith; an ominous hint for that priestly king, (if he was at all to be warned by hints,) that the conquerors of the "Bastile" will no more suffer a government of the brethren confessors. But not every country has to boast of an Abbé de Pradt,

* *Volger's Geogr.*, vol. i. p. 338.

and, above all, of a *Montlosier*, who, risking life and every thing, consecrated all his talents and means to the great purpose of clearing France from the seducers of innocence, prosecutors of virtue, and destroyers of moral freedom and happiness. The whole kingdom was already covered with Jesuitical colleges; the youth of all classes passed rapidly into their schools of corruption; all temples resounded with the siren voices of their missionaries; and every where you were under the influence of those who might say of themselves—

> " * * * * * of this be sure,
> To do aught good never will be our task;
> But ever to do ill our sole delight:
> As being the contrary to his high will
> Whom we resist. If then his providence,
> Out of our evil, seek to bring forth good,
> Our labor must be to pervert that end,
> And out of good still to find means of evil:
> Which oft-times may succeed, so as perhaps
> Shall grieve him, if I fail not, and disturb
> His inmost counsels from their destin'd aim—"
>
> MILTON.

when the nation awoke by the warning cry of her safeguard, Montlosier. The experienced physician ordered that powerful medicine which purged France, and freed her from her wasting disease.

The affairs of *Ireland* can certainly not thro-

much glory on the British government, nor on the Church of England. It is a detestable crime before God and the world, to treat *men* in like manner as the Irish are treated. Yet, the means employed by the Irish Jesuits, can never engage the English, and could never induce any government to treat the Catholics of Ireland with mildness and regard. Excitement, threatening, perpetual quarrels, burnings, and murder, are ill calculated to procure confidence. We know very well, that this state of things is generally considered as a mere consequence of the oppression by Great Britain; but, since the influence of the Roman priests may be best seen by the behavior of the lower classes, we need only to refer to the fact, that you can hardly speak to an Irish Catholic about religion without risking your limbs and life, and that almost every third word will be, "I am a Roman Catholic —cursed be all other religions!"

The Irish population is a very energetic and talented one; the more we must regret, that the night of Popery and the deceit of Jesuitism misconducts so clever a people. *Ireland cannot be free now;* it must first go through the purgatory of a dictatorial monarchy.

I say a *dictatorial* government was necessary for the welfare of Ireland. Wo unto *Belgium!* Wo unto king Leopold! Both are condemned to be each other's ruin. Not a dictator is wanted for this people; they must have a *tyrant*, a *Sylla* should rule over them. Why didst thou refuse the throne of Greece, unfortunate prince, and consent to sit down on the foot-stool of Belgium? 'Tis true, the Greeks are pirates; but the Belgians are even too cowardly, to become pirates; the Greeks are perfidious, but the Belgians both too abject to keep faith, and too miserable to fight an open battle; the former have no morals, nor religion—but the latter are hypocrites, bigots, and fanatics; the first might have assassinated thee, but the latter spoil thy character and crush the last vein of energy in thy mind. We should be compelled to pay our tribute of esteem to the Belgians for their revolution, if the motive had been love of freedom and independence. But there is no such thing in Belgium. The introduction of the Dutch language, and the heaviness of the ancient debt of Holland, caused, without doubt, a great excitement in the southern parts of the late "Netherlands." Yet, the true parents of the Belgic revolution are the

*Roman Catholic priests*, and particularly the Jesuits. The king of Holland, a man of uncommon talent and an inflexible mind, the most unprejudiced of all living princes, made the same mistake, which grieved so deadly *Joseph II.*—he tried to break the power of the Roman hierarchy in one of its very fortresses, to give the people a good system of education; he tried an impossibility (in the present time)—to enlighten the inhabitants of Belgium! His authority, his throne in that country was lost. To him we may apply the words of a French historian, *Miquet*, who says somewhere: "Il ne suffit pas d'être grand homme, il faul venir à propos." * The long and tiresome proceedings between the Dutch government and the holy see, previous to the French revolution of 1830, concerning the "philosophical college" at *Louvain*, and the school system in general, show sufficiently what importance the Pope and the Jesuits ascribed to the being counteracted by a Protestant King, and the irresistible weapon of good schools, in their old home and dominion. Not daring, however, to begin by themselves, they seized, with avidity, the moment

* "It is not sufficient *to be* a great man; we must also have a proper opportunity."

when the French revolution spread its electrical fire into all countries of Europe. United with the republican and the anti-Orange parties, and seemingly embracing their cause, they obtained complete success. Too late, the republicans became aware, that they had fought for a worse tyrant than the King of Holland,—for the popish propaganda; that they had been only the *instrument, believing themselves to be the master.* Leopold, too, is Protestant, and this circumstance, alone, renders him already quite unfit to do any thing in Belgium. But, even if he were a Catholic, he must be wrecked on the same rock as Joseph II.

*Belgium*, this curious corner of Europe, where eating, drinking, and sleeping are (if we may so speak) performed in a Catholic manner, counts three universities, none of which, as I know, possesses a chair of heretic theology. Nevertheless, (an unparalleled, a really Belgic phenomenon!) the Roman priests proposed to establish, in 1834, for the salvation of the devoted sheep of the true church, a "CATHOLIC university," (université Catholique!) What an insult for the other universities, which are, thus, indirectly declared to be heretic! Oh, those Roman priests, very properly

called "corbeaux" (ravens) by the few thinking men in Belgium, will not sooner be satisfied, than when science, reason, and the minds of their fellow creatures, look as black as their cassocks!

In traversing the kingdom of Belgium, the traveller is struck with the excellence of her culture and the beauty of her fabrics; but the most remarkable thing I saw in that pell-mell of land and folks, are her priests and her dog carriages.* One should think, the latter would be still more remarkable than the former, having so antique an affinity in idea to the triumphal chariots of the *Cæsars*, which were drawn by lions; but, strange as it is to report, this, like every thing in this unfortunate country, is perverted, and the priests are really, in every respect, more remarkable, than the dog carriages. Must it not be called wonderful, inconceivable, to see the omnipotence of Roman priests in a country, which is surrounded by three of the most enlightened nations, by the inhabitants of Germany, France, and England?

* Dogs are used there very frequently to carry victuals and other goods to and from the market, in small wagons, with which they run rapidly through the streets, attracting the curiosity of the stranger by the noise of their barking.

In the midst of Europe, enclosed by a kind of Chinese wall, often attacked and never destroyed; by nature destined to be the ornament, but by a cruel fate, changed into the curse, of that continent, there stands a solitary ruin of former times, venerable by its age, though frightful by its unchangeable resistance against all attempts to modernize it, a mouldy church-yard among the living, a real "*vis inertiæ*," the empire of *Austria*. Her government, in spite of all its faults and malignant tendency, remains a silent, yet undeniable proof, that invariable perseverance is the first warrant of success. It experienced all chances of exterior, civil, and religious war; it fought, almost without exception, against the spirit of all times; plague famine, fire, and sword raged in its bowels; vanquished and exhausted, it lay before the feet of many conquerors, and, nevertheless, it rose and rose again, and continues still to be the king of the kings, the head of the holy alliance! Where is the reason of its strength? In the perfection of its institutions? In the concord of its people? In the superior talents of its people? * * * Not at all. History has no answer for such questions on Austria. The Muses point mournfully at a

painted sun-dial, which shows for ages the same hour. Eating, drinking, working, sleeping, and begetting his kind, and saying his prayers by proxy, are all that compose the life of an Austrian. None can leave the empire, to enlarge his knowledge, or improve his abilities in foreign countries; the Austrian state of science and industry is sufficient for Austrian subjects: and no foreigner, no gazette, no book can enter the legitimate possessions of stability, if there is any danger of being poisoned by its anti-Austrian ideas. All thoughts, escaping the prison of an indiscreet keeper, are seized by a general embargo, and declared a good prize; and the father of such lawless children, is taught some discretion in a place where neither sun nor moon will affect his sensibility. Like money, all other things must have been legalized by the stamp of the government, before they can be admitted into circulation. The schools are the mint, where the whole stock of knowledge, manners, and feelings is coined; and the Prussian and Austrian people, though far distant from each other in every thing else, coincide remarkably well in this one point, that they call their monarchs "our good king," and "our good emperor." This

is, as if it was the "Louis d'or," the "sovereign," the "eagle" for public business. Destitute of "our good kings" and "our good emperors" in your pocket, you are a poor, a lost man in Prussia and in Austria. It would be wrong to judge the "good Prussians" and the "good Austrians" after *your* odd conceptions of good and bad; you did not receive the inestimable benefit of a Prussian*

* I take the liberty to insert a few lines of an article (published in No. 101 of the *Pittsb. Friend.*) "The scientific institutions of Germany are actually much spoken of by public writers of all countries; a flattering proof, that they deserve the attention, which, in latter years, has been bestowed on them.

"Now and then, however, we see more or less considerable mistakes in the opinions and descriptions of foreigners, and even of native Germans, on the subject of German schools.

"I have not much to say, as to those learned Frenchmen, who were sent to Germany by *Louis Philippe*, to acquire information about the *German* method of education and instruction. It is easy to conceive *why* they thought it sufficient to visit only *Prussia, not Germany.* Louis Philippe knows very well that each—the southern and the central part of Germany, produced at least as many men, eminent both by genius and by learning, as Prussia and the remainder of northern Germany did. But he is still better acquainted with the fact, that Prussia, since Frederic the Great, is governed by the most refined and successful tyranny, a tyranny founded on two principles:—1. To encourage the cultivation of every science not dangerous to despotic oppression; 2. To seize upon every rising talent, by giving to it convenient employment, and by rendering it innoxious to, and dependent on, the governr

or an Austrian education, else you should say, as well as the inhabitants of these countries, "our good king" and "our good emperor." This fact, to be found in two widely different countries, proves, that neither the same persons, nor even the same *system*, but that the same *spirit* is necessary for obtaining the same results. What *Ancillon*, *Hegel*, &c., not without difficulty, effect in Prussia by a more brilliant outside of learning, supernatural speculations, and a careful fostering of military pride, is much easier gained in Austria by the ancient practice of the Jesuits; namely, by teaching

Indeed, the Prussian government, like an immense whirlpool, swallowed many a great man, but it never gave back any one of them—they have been drowned and lost for the public! No wonder, then, that the middle and the south-western states, the fire-places of Germany, (as the princes call them,) cannot please the French '*juste-milieu*.' There is the home of the *Rotteccks*, Wirths, &c.; names, not less alarming to the holy alliance, than an army of 'sans culottes.' In short, *there* the people *think*, and in Prussia they *obey*; there education tends to awake reason and understanding; and philosophy, history, &c., which sciences present themselves, in the Prussian schools, little better than dead skelestons, are, in the south-western and central states, turned to what they ought to be, to earthly springs of divine knowledge. Prussia has not supported the *religious* reformation, nor will she ever be found any thing else than *inimical* to *political* reformation. But, notwithstanding her efforts to the contrary, the latter will be conquered, as has been the former."

*unqualified obedience*, and, in case of obstinacy and indiscretion, by administering the corporal-stick to that part of the human body most developed in an Austrian citizen. In Prussia the Jesuits and their system *served* only the plans of the government, but could never become master themselves; Austria shows the contrary, for there the Jesuits were seldom disturbed in *their direction* of the whole machine, till, in our time, a man outworked his instructors by a superior skill in applying the great principles of Loyola and *Machiavelli*. He is the anti-general of the Jesuits, notwithstanding that he employs and seems to patronize them on all occasions. If the present emperor of Austria is stubborn enough to put *Metternich* out of activity, we shall see a change in persons and in system, but not in the spirit of the government. The form will be that of a military *hierarchy* instead of a despotical monarchy; the ruler will be a Jesuit instead of a minister; but the people will pay, obey, work, and love "the good emperor," as they have ever done; and the cabinet will continue to lead the first, or at least the second, voice in the councils of European politics.

The deplorable condition of *South America*

too well known to require much discussion. If Roman priests and Jesuits were capable and *willing*, to educate and enlighten a people, this part of the world ought to be the first in every regard; since, for many centuries, the clergy had the power and opportunity to instruct and elevate the inhabitants as far and as profoundly, as they could wish to do. But they must have received a nice instruction, indeed, in religion, in morals, and in politics! Scarce a week passes away, that we do not hear of occurrences more like those happening between wild beasts, in the deserts of Africa, than like events among human beings, and, above all, among Christians. An ancient writer, in speaking of the heathenish priests of his time, said, "I do not understand, how two priests can meet, without laughing at themselves;" and I declare I am entirely at a loss to conceive, how two Roman priests can meet without spitting in each other's faces! Verily, when we look into the affairs of these destitute countries, we must feel inclined to compare them to a loathsome den, wherein serpents, toads, and other reptiles tumble over each other in a thousand windings, exercising their venomous bodies in a perpetual combat!

Princes are, more or less, a kind of harlequins, playing the fool either for women, for priests, or for noblemen. When this assertion does not agree with my own views of the character of Gustave Adolphe, Joseph II., Charles XII., and Frederic the Great, its strangeness will be lessened, by my declaring, that I consider the last mentioned monarchs as *great men*, not as princes; and, however unnatural, sometimes it happens, that great men are born even of princely mothers. We, therefore, may range them in the category of anomalies and exotic productions, brought hither by some unknown power of another climate. But we are in no such trouble about the present King of *Bavaria*. The only difficulty might be, to ascertain in which of the three classes he might be placed, since he hardly knows himself, whether the *fair sex*, or the holy successor of St. Peter, or the "Knights errant of the sorrowful countenance," are most indebted to him for his gallant behavior: each of the parties concerned may claim its own share of the august slave—the priests his soul, the "Knights" the head, and the fair of Italy his Majesty's noble and lovesick heart. This Bedlam-king-poet made alternately love and verses, speeches and poem

about HELLAS and LIBERTY!! till the French revolution brought him to himself again, and convinced him that *liberty* is no "joujou" for princes to play with, but a high-spirited virgin, who turns a kingly lover out of doors, in the very instant he dares to treat her indecently. And now, King *Lewis*, the docile disciple of the Jesuits, with greater ardor than ever before, has knelt down to implore *Maria*, the holy mother of God; has washed the feet of twelve dirty representatives of the apostles; visited the high patriarch of Rome; erected and furnished cloisters and pious seminaries; built churches and presented his beloved subjects with a new school-system, which is intended to change the whole kingdom into one large convent. The pseudo-nightingale began to croak like a raven, and flew from Parnassus' height down to the lower regions of a monkish cavern, where the black-winged bird sat down on the top of a stupendous cross, destined to be borne by the devoted people of Bavaria. And a famous philosopher, *Schelling*, who had, some time ago, displayed many profound thoughts about the *me* and the *not me*, and a powerful demagogue, *Goerres*, the author of "Germany and the Revolution," established themselves as wholesale dealers

in a spiritual grocery business, where they put out for show the much desired articles of *general politics*, *philosophy*, history, and religion. The most considerable sale they made, however, is—I believe—that of their own immortality, for the unacceptable price of contempt and derision. But, as the article was delivered to the buying public, they could no more refuse accepting of the ready price for it, and so they continue to live and to reflect on the profit made by that business, namely, their own shame. Dark is the appearance of Bavaria at present, and she regrets deeply the loss of her *Maximilian*, who was a father of the people, and a protector, not a persecutor, of science and religious freedom.

The mist of Popery, however, settles itself in vain upon the Bavarian territory—the blackest cloud is generally big with the mightiest lightning, and the dungeons of that country, now the dull abode of German patriots, will, at some later day, when the atmosphere of Germany is once prepared with electrical matter, send forth the fire of republicanism, to seize and destroy the thirty-four thrones of Germany.

I once more, then, beseech the reader to turn his chief attention to the appointment of teachers for his children, and, above all, to beware of confiding the education of *young ladies* to Catholics, or to persons with whom he is not acquainted, and whose *religion, principles*, and *system of education* are not clearly known to the public.

I have said, whosoever educates and instructs the *present* generation, may govern the *next*, and now I complete the sentence, by adding: *the education of the ladies, is the education of the people.*

I will not enter into a discussion of that controversy, whether education can overpower and *change* natural endowments, or not; for the present object it is only necessary to be convinced that *both* together form and decide a man's character. The questions to be answered are, therefore, "Who gives to a child its natural disposition?" and, "From whom does a child receive the later impressions on its mind, that is, its education?"

However the physiological question may be decided, whether the offspring is the more endowed with the mind of its father or of its mother, any person knows what an ascendancy a female has

over the conduct of a lover; what heroic and magnanimous resolutions and exploits she can produce on the one hand, and what furious passions and horrible crimes on the other. Who is insensible to the affectionate care of a beloved mother—to the tender admonitions of a dear sister? Need we recur to the archives of history, to evince the influence of the female sex in the great metamorphoses of nations? Well, let us ask then, *Clio*, the observer of time, who puts down in her book the evolutions of mankind, with slight unveiling of their secret causes; let us ask how it is, that the Spaniard enumerates, among his good and bad qualities, that of a horribly vindictive and mistrustful temper. She will tell you, that a Spanish lady is capable of throwing herself into the arms of her lover, and, embracing him, whilst she stabs the very breast she presses to her bosom. Why is the Italian so well acquainted with, and so deeply skilled in, the use of poison? Because he never knows whether his wife presents him the pure coffee, or a mixture of "aqua toffana." Who inspired in Sparta's warrior that admirable contempt of death and unmovable firmness in the field of battle? The fierce and high-minded woman, w'

tendered him the buckler, and charged him, at his departure, to return "with it, or upon it!" What is the reason, that the Pole fights like a royal tiger when he encounters the enemy? His mistress declares to him, "My hand and heart are to be conquered only by a victory over the enemy." Do you wish to discern the principal source of despotism and slavery among the Turks? Their women are slaves; they being condemned to act the part of indifferent machines, rather than that of charming companions for life, the Turk has none to awaken tender feelings in his breast—none to inspire him with a noble mind—thus his character becomes dull, cruel, and tyrannical. Look at the ladies of England and France! You find them not more different in mind and shape, than are the manners and character of both nations. Frivolous and voluptuous, tattling and without any principles, a French lady is capable of changing her lover as often as her head-dress—hence the levity, irreligion, and inconstancy of the French nation. They may conquer, and obtain liberty, but they are entirely unfit to preserve it. How different is the appearance of England and her ladies! Serious and retired, as much filled with reverence towards

God and religion, as the French are destitute of it, modest, but conscious of their own dignity, and considering female virtue, not as an idle restraint, but as the indispensable foundation of social happiness—the females of England gave the British a national character, which distinguishes them advantageously from most other nations. It is true, the English character must appear cold and even repulsive to foreigners; but a nearer acquaintance will soon smooth the seeming roughness, and show a generous and vigorous soul, accessible to true friendship, patriotism, and every noble sentiment. Of that pride, which has often been the object of censure in Englishmen, we see in the French but a caricature, namely *vanity;* and, as for the valor of France, it is gloriously counterbalanced by the gallantry of the British on sea, where they acknowledge no superior, except the Americans; no equal but the Dutch. Finally, we may appeal to the war of freedom, in 1813, or to the influence of the German ladies in the deliverance of their country. Shy and without pretension, sensible and rather suppliant, is the character of the female in Germany; but behold her, when she sings an air of Buerger's, Koerner's, Arndt's, &c., and she will

quite another being—her eyes sparkle, her bosom swells, and the power of her lovely voice grows to an incredible force * * * * * . You cannot hear her, without being her slave. *This* is the true fountain of enthusiasm in the German character. Let a German youth listen to the transporting sounds of a patriotic song, flowing from the tender lips of a German lady—he wants nothing, then, but a sword; victory or death will be the result. Many a young man, who had heard the sounding of the trumpet, and the beat of the drum, was still dumb to the call of the princes against the French, yet, when suddenly, and in the calm of night, the enchanting melody of a hymn of liberty, issuing from the lonesome chamber of an innocent girl, touched his trembling ear, he started up to join the corps of *Luetzow*, Schill, Braunschweig-Oels, &c. And *their* blows were the heaviest that ever fell on Napoleon.

Therefore, he who intends to reform the character of a nation, must begin with the reformation of the female sex; and he who wishes to ruin a country, must surely direct his first and chief attacks against its female inhabitants. Indeed, we

see, that in all countries the Jesuits, under different shapes, endeavor to seize upon female education. Parents would not easily consent to put their *daughters* into institutions directed by men, of course; there must be convents and nunneries under the care of ladies, who are so pious and so chaste, so humble and so poor, so charitable and well-bred and averse to all worldly affairs, that they appear half saints, most worthy guardians and trustees for the education of young ladies. To show how flourishing these institutions already are in the United States, I refer to an alarming article in the "Chambersburg Messenger" of July 18th, 1835, on the nunnery of St. Josephs, in Emmetsburg, Md.: "This institution," says the author, "is the grand centre of papist female influence and action in the Union. From *it*, teachers or Sisters of Charity, as they are called, are sent to every part of the land. Whenever and wherever there is any probability of establishing a papist female seminary, sisters are sent, from this mother institution, to establish it, and to build it up. Distance, and the most sickly climate, form no barriers to prevent them from executing the work committed to their charge, faithfully and perseveringly.

"Through the efficient agency of the heads of the sisterhood at Emmetsburg, Roman Catholic female seminaries are established, and being established in every part of our country—from Maine to New-Orleans, on the one hand; and from the Atlantic to the great lakes, on the other. At almost any season of the year, some of these sisters can be seen returning home to their mother, and others sent out again by her to fill the stations vacated by their sisters, and to establish new institutions. The mother institution need but inform her daughters that she wishes them to return to her bosom, and they are soon found in her embraces. Those sent off have no choice in the place to which they are sent. Their places of residence are determined upon by the Father and Mother Superior of the institution, and whatever place *they* fix upon as the permanent or transitory abode of any sister or instructress, she must acquiesce, and depart without murmur.

"But, since papal institutions of this character are multiplying so rapidly in our land, may we not make an inquiry concerning the cause? Do they collect all the materials from among *themselves*, out of which they construct so many great and splendid

establishments as are scattered over almost every part of our country? Are these institutions supported by Roman Catholics alone? or are they patronized, to some good degree, by *Protestants*, whom they slanderously and maliciously denounce as heretics? That these seminaries of learning, and conductors to popery and death, are liberally encouraged and supported by many of the Protestant community, is a fact which cannot be denied. The institutions of the Papists at Emmetsburg and Frederick, and many other places, were raised from the very dust by the helping hand of Protestants! And do Roman Catholics support Protestant literary and religious institutions? If they have ever given a single copper to found or build up institutions that are Protestant, or ever contributed one cent to endow a professorship in any of them, it is something altogether unknown to the writer. Yet Protestants, kind souls, lend Romanists a *strong arm* to build up and support *their* institutions.

"But we are especially concerned, at present, with Protestants and the Nunnery at *Emmetsburgh*. Heretics, as they are called by Papists, countenance and support this institution liberally, yet injur-

ciously, to some very great extent. At present there are between eighty and ninety young ladies from different parts of the Union, in this female seminary, and of this number about twenty-five are Protestants. * * * * *

"For years past I have been brought to see and to deplore the unwholesome influence that is exerted over Protestant young ladies, who receive their education in this institution. Judging from the prodigious efforts that are made to impress popish notions and doctrines upon the tender and youthful minds of these young ladies, I may safely say, there is not one out of ten, who leaves this institution, whose mind is not filled with many of the fooleries, absurdities, and religious tenets of the Church of Rome. I am acquainted with a number of Protestant young ladies, who have been educated at St. Joseph's, and, with but one exception, they all felt, or rather feel, more or less inclined to embrace Catholicism; and, indeed, some of them have already been converted to popery, whilst others are laboring under *deep conviction*, and are expected soon to be safe and happy Romanists.

"The sisters are (seemingly) very mild, amiable, and pleasing in their dispositions, engaging

and winning in all they say and do; in a word, they possess all the charms and machinations that are necessary to initiate themselves into the good graces of their pupils, and to gain them over, finally, to popery. But most of all—

"*Protestants look at this!*

"In the nunnery at Emmetsburg, no young lady is permitted to use a *Protestant* Bible. Protestant young ladies now have their choice, to use either the popish Bible with notes, or their catechism. For years, Protestant ladies were permitted to use their own Bibles—Bibles which their parents or guardians gave them when they left their homes, and which they regarded as first among the greatest and best of gifts. But 'tempora mutantur,'—the times have changed. About three months ago their own Bibles were taken from them, and Bibles or catechisms of the sisterhood were placed in their hands; and I have been informed, from a highly creditable source, that when the Protestant young ladies discovered what was done and what had to be done, they *wept bitterly*.

"Will Protestant parents still continue their daughters at this institution, after they become

quainted with this bold and arbitrary step on the part of the Father and Mother Superior? Will they so thoughtlessly and unwisely *bestow* their dear children to popery in this way?"

Such facts speak for themselves, we need not make any reflections on them.

The little book, "Six Months in a Convent," can serve for another illustration. It is in the hands of every person; therefore, quotations from it are quite superfluous. But I cannot strongly enough recommend to the reader the well-written introduction, which has been prefixed to it, and which contains some excellent remarks on female education in general, and particularly on the unpardonable fault of Protestant parents, who are so thoughtless as to send their daughters to Roman Catholic convents, for the purpose of giving them a good education!

The necessity of appointing ladies for the education and instruction of female children, forms one of the greatest inconveniences for the Jesuits. They have seen too much of the world, to be ignorant of the weaknesses of the female sex, especially of their entire incapability to keep any secret, except in love affairs. A bad circumstance which they

however, as it cannot be avoided, seek at least to render as innoxious as possible. The superiors of such convents *know nothing of the great scheme of Jesuitism:* a plan for instruction, rules for their own behavior and for the treatment of the pupils; the intimation, to devote particular care to children of another religion, and, if possible, make them turn Catholics—this is about all that their masters, the Jesuits, communicate to them.

We have seen that these instruments of Jesuitism and Popery have already invaded the United States on several points, and are rapidly spreading over the whole country. Other efforts, of various kinds, must concur to the same plan—and, after a decennium or two, the republic will be thoroughly shaken, if not torn to pieces, by the Roman Catholics. Michigan and Louisiana, joined to the Canadas and to Mexico, seem to be destined for the great wings of the Roman battle array; a little diversion will, probably, be made in the state of Missouri; and, when sufficient preparations were taken, the front attack is likely to begin in the great cities of the eastern states.

I have now a few words to say about *privat*

*tuition*, which, by the Jesuits, is cultivated as a very effectual branch of doing mischief. They most successfully practise it in England, where many persons, going to travel over the whole continent with their families, do not like to leave their children either behind or without instruction. And I am afraid the same calamity takes place in some of the southern states of the Union, where it is customary to appoint private tutors. Though this kind of education and instruction is exposed to the least danger for the *general welfare*, because it can infect only a small number of families, and may be easily counteracted by attentive and judicious parents, yet I shall not forget myself so far, as to present it as a matter of no importance; on the contrary, its results may, for *single families*, be more dreadful, than the machinations of a whole college of Jesuits. As none but rich persons are able to entertain private tutors for their children, it is natural, that the Jesuits send none but the most cunning of their young members for such purposes; and with them it takes much tact and experience to penetrate into their real character. To say the truth, I scarcely know myself, how I should find out, whether a tutor, who had been recom-

mended to me for my children, were a Jesuit or not. If you pretend to be a Jew, he will eat no swine's flesh; if you deny the existence of a God, he will be the most obstinate Atheist; if you profess the Protestant faith, he extols Wickliff, Luther, Calvin, and Zwinglius, above all mortals; if you want a sweet, mild friend for your children, oh! you cannot find a sweeter, milder creature than he is—do you prefer a severe man, who is very strict in his lessons? Well, sir, he will be as great a pedant, as the most learned professor in Germany. What is to be done? Perhaps it might pretty near hit the mark, did we conclude: a man who is pliable to every thing, is surely, if no Jesuit, another kind of an impostor, and never to be entrusted with the education of an honest man's children. But by turning off Jesuits of this sort, you give them merely a lesson, and they will convince you, perhaps, the very same day, that they understand to profit by it—they will send you "a spirit of a higher order." Now be on your guard! *He* is a man of superior knowledge, very polite in his manners, of an agreeable exterior, a certain prowess in his countenance, which you cannot avoid taking for a proof of genius; far from creeping, he some

times, quite modestly advancing his own opinions, gives you a gentle rebuke, and successfully obliges you to give up your prejudice. To raise the weight of the whole impression, he knows, with admirable skill, to change the subject of conversation as often as it threatens to grow tiresome; and, then, most poetically describes to you the capitals of Rome, Petersburgh, Constantinople; places before your mind the falls of Niagara, Tivoli, and Schufhausen; a storm on sea and a hurricane in the West Indies; paints to you an eruption of a volcano, and contrasts it by representing his heavenly feelings when his ear sucked in the delicious tones of an æolian harp on the Borromaian islands. * * * No person can flatter himself with the thought of discovering with facility and without great risk the real character and disposition of such a man! Yet, there are two touchstones even for *these* high ranked Jesuits. You need only turn the conversation on the subjects of drunkenness and lewdness. He will be very cautious, to be sure; nevertheless, if you press him, you may succeed. I never, till now, spake with a *true* Jesuit, who did not *passionately* condemn drunkenness as the "*most unnatural*" of all vices. This looks, at first

sight, very meritorious, and would be so, if it proceeded from the same reasons as the laudable zeal of "Temperance Societies." I am sorry that this is not the case. The Jesuits cannot claim a motive of so noble a kind. *Drunkenness is very apt to spill the secret contents of the head and of the heart;* but, heart and head of a Jesuit must be like the realms of perdition, open for none besides its inhabitants, consequently, drunkenness must be eradicated. Quite different will be his opinion with respect to debauchery. If, by well applied questions and objections, you force him to declare himself, he will, at last, avow that, "it must be admitted, no man can be perfect; it must, therefore, be our sole endeavor to give man's weakness the best direction we can." It will be no easy task, to bring him so far; nor is the conclusion, as to his being a Jesuit, quite sure, because many persons, who are no Jesuits, have the same views. However, it shows that he, at any rate, is not a fit instructor for your children. But, the *most accomplished* of their order *will victoriously overcome all such examinations;* they almost seem to intend the changing of men into angels. No remedy is left with them, except experience; and even the eyes of experience wi"

in most cases, be deceived by them. I think it might almost be excusable to lessen so great a danger by a little dissimulation towards them, that is, by concealing all kinds of suspicion, and (apparently) showing to them the most unlimited confidence in whatever they think proper to do, or not to do, particularly with respect to the instruction in history. If I was to try a tutor for my children, I should give him, naturally without prescription, some hints of my views on education and instruction in general, but, as for the rest, never mention a word about history; even, if he asked for my opinion on the treatment of that science, I should take care to appear quite indifferent about the subject, and tell him "do just as you please, sir." After four or six weeks, I should take my children aside, and question them about history. If he had not given to them any instruction at all in this science, I merely would quietly dismiss him; but, if the children gave me an answer, which was tainted in the least degree with *Jesuitism, I should immediately turn him out of doors.*

The latter method, for the discovery of Jesuits, may be the surest where they introduce themselves as tutors.

## *Religion.*

RELIGION, given to man to render his state more blessed and happy, has, by evil spirits walking in human shape, often been perverted into a great source of evil and suffering.

Alas! the wicked use *good*, to beget *evil!* If there were no good in the world, neither could there be evil; for men, (supposing them to be not immortal,) would consider themselves as irreconcilable enemies, and carry on a war of extermination against each other, until the destruction of the whole race was accomplished. But now, the wicked man puts on the dress of the virtuous, whereby he renders himself secure.

Such is the nature of evil, that, were the whole of mankind good, *one* being, with a bad mind, would be able to spoil the happiness of all; to cause distrust, by distrust mistakes, by mistakes vengeance, and by vengeance death and combat throughout the world. You might destroy the begetter of corruption, but in vain! Not his life, not his existence—his deeds, his principles, constitute

the spring of evil; and, though the former, subject to death, can be cut off, yet the latter are beyond the reach of time and space. The disastrous seeds *must* thrive and multiply!

Has there once been an unprincipled man in the circle of your acquaintance, how may you be assured, that any other member of the society you live in, is not one too? In spite of your own better judgment, you observe him, in all his speeches and enterprises, with the almost insuperable prejudice, that, at least, he *might* have a bad intention; and, if you *wish* to find faults, surely you *will* find them, because the outward appearance of the best, as well as of the worst action, wherever the inward motive is not known, can, with equal plausibility, be ascribed to a pure source, or to a foul one. You misconstruct, then, your friend's proceedings, step by step, into a deeply meditated system of intrigues, till, at last, perhaps in the very best, in the most innocent act, you expect to surprise and convict him. The bad tongue of a single wretched creature may thus throw multitudes of men into that dreadful condition.*

* In these remarks of the author, may evidently be traced

Nor is man's work alone exposed to the abuse of such reprobates, even the laws and institutions of God must be subjected to their selfish machinations. The Jews received from Moses the ten commandments, which might have rendered them blessed and prosperous, but, by the intrigues and falsehoods of the High Priests, Pharisees, Sadducees, and Scribes, the divine rules were corrupted and turned to mighty instruments for enriching themselves and oppressing the people.

*We*, too, have had, and still have, our Pharisees, Sadducees, and Scribes, worse than they of whom our Saviour said:

***Beware of the Scribes, which love to go in long clothing, and love salutations in the market-places,***

the deep effect on his mind of the treachery of some false friend, perhaps of Wolfrum; and to all this reasoning, it may be replied, that it is infinitely preferable to be deceived ten thousand times, and endure the consequent sufferings, than to indulge a settled habit of suspicion, (a different quality from prudent caution,) towards all our friends. Much allowance is, indeed, to be made for the unfortunate author, in the fact that he was so early torn from the friends of his youth, and was compelled so often to endure all the uncertainties of a stranger's lot, and was under the continual necessity of forming new friendships, and consequently, of running new risks of being deceived.—Editor.

*And the chief seats in the synagogues, and the uppermost rooms at feasts;*

*Which devour widows' houses, and for a pretence make long prayers: these shall receive greater damnation.* (St. Mark xii. 38, 39, 40.)

And the high priest of Rome is a more pernicious enemy to the doctrine of Christ, than Nero and all other tyrants have been, who persecuted Christians for many centuries. The gospel, a sacred property of the whole human species, was, by the patriarch of Italy, made a monopoly for himself and his indolent voluptuous clergy; a means of gratifying passions, destroying virtue, and concealing vices; a cause of public and private discord; the mother of infinite slaughters and wars—in short, Christ's name, instead of being an inexhaustible treasure of delight and joy, has been changed into the terror of all nations, the Christians not excepted; and God's word experienced a treatment like that of a pure virgin, who most unfortunately, might fall into the hands of rapacious and brutish Cossacks. Were Jesus to visit our terrestrial sphere once more; were he to be present at the service in the Roman churches, to witness the

ceremonies, and to examine the conduct of priests, monks, and nuns—he, probably, would no more act as he did, when he "began to cast out them that sold and bought in the temple, and overthrew the tables of the money changers, and the seats of them that sold doves;"—but he would take a fiery sword, and drive the Roman hierarchy from the face of the earth. Indeed, he could by no means recognize his own doctrine in that monstrous abortion of popish policy, called *Catholicism!*

The quintessence of Christ's doctrine, so far as the intercourse between man and man is concerned, is contained in each of the two following prescriptions:

"Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you." (*Matt.* vi. 44.)

"As ye would that men should do to, do ye also so to them likewise." (*Luke* vi. 31.)

A man who lives according to the spirit of these two plain rules, in all incidents and disappointments of human life, is a *true* Christian; but he that neglects the practice of it in a single instance, sins against the spirit of Christianity; and he.

whose entire system of religion is destitute of those sentiments, may be any thing else, *but he is no Christian.*

We, therefore, can safely submit the decision to the Catholics themselves, that is, to the enlightened part of them, and, regarding *proofs* for accusations against Popery, we need only refer to history, which, by reporting thousands of facts, clearly and undeniably demonstrates, that the *spirit of Catholicism* is TYRANNY and PERSECUTION. The sole mentioning of the (holy!) "Inquisition" is enough to call down upon them the vengeance of heaven!

To give evidence of the assertion, that enlightened Catholics cannot but agree with Protestants, I translate a few lines from the seventh volume of *Rotteck's "Universal History."* This author is *a Catholic himself*, and one of the most celebrated historians of modern Germany; he may, therefore, represent history and Catholics in the same person, when he gives his judgment on the Reformation, as follows:

"The contents of Luther's ninety-five theses, (maintained at Wittenberg, 1517,) nay, *even those of most of his later doctrines*, are such, that, to-day,

all intelligent Catholics, some loudly, some at least in secret, *likewise profess the same;* and, were the arrogance of Rome and the corruption of the church in our time yet *the same*, as they have been in the days of Luther, a reformer, to-day coming forth in *Luther's spirit*, could be sure of the assent of nine *tenths* of the Catholics, supposing, that, notwithstanding the corruption, the enlightening had arrived at the same degree at which we see it now."

Protestantism forms as noble a contrast to Catholicism, as Christianity itself did with the degenerated Judaism at the time of Christ. Preserving the philanthropic spirit of true Christianity, Protestantism adopted, as its leading principle, the remarkable words of St. Paul: "Prove all things; hold fast that which is good." (1 Thess. v. 21.)

Protestantism esteems every other Christian sect; it does not propagate the gospel by force and by-ways, but by reasoning and persuasion. And if the Protestants recommence to grow averse to *Catholicism*, it is because they cannot possibly forget the implacable cruelty of Catholicism, instances of which have been plentifully exhibited during many centuries, and yet very recently; it

is because they must be blind, if they did not perceive the never-ceasing efforts made by the Catholic hierarchy, to obtain every where the supremacy, even when their congregation is but a handful in comparison with the number of inhabitants. Please to remember the events which happened of late at Cincinnati, New-York, &c., to say nothing about the ascendancy of Roman priests in countries where they have the majority, as in Mexico,* Canada,† &c. Naturally, Protestants, provoked in such a manner, must take their measures; for, they cannot doubt, that Catholicism, *as it exists in the spirit of its priests*, acknowledges no other rule, than that of *oppressing*, or *being oppressed*. If, then, the Protestants begin to think about restraining their Catholic brethren in their too arduous zeal for a religion, which, by the laws

* It is yet in every one's memory what happened to free American citizens in Mexico, during one of the last months. April or May, 1834.

† The population of Lower Canada is at present—

Roman Catholics . . . . 492,000
Other denominations . . . 132,000

Lately, an address has been directed to the king of Great Britain, wherein 150,000 inhabitants, of English origin, complain of oppression by a French (Catholic) faction. (*Alte und neue Welt. Phil.*)

of the land, is entitled to equal rights, but no superiority, it sounds somewhat strange, to hear the cry: "Oppression, persecution!"

The recollection of former times sufficiently explains to us, why *uninstructed* Protestants dislike *Catholics;* the advanced state of culture, why the *enlightened* Protestant considers difference in faith as a matter of no consequence; but experience teaches us, that the *enlightened* Protestant, who, at first, does not care about the various religious opinions, *when he advances a little farther*, or in other words, when he seriously observes and reflects on the subject, will reject, not the Catholics, but *Catholicism.* The Catholic religion is not exceptionable, because there are some bad Christians, some bad citizens amongst the Catholics; nor must all Catholics be bad, if their religion is so; but the *Roman* Catholic religion is bad and dangerous merely by its own corrupt tendency. *Five* fundamental tenets of the modern Roman Church keep it in a state of corruption and render it for ever dangerous to liberty. The pretended *infallibility* of the Pope; his exclusive power to instal bishops and prelates; the unlimited obedience due to him; the celibacy of the priests and religious orders; ar

the auricular confession, in connection with the assumed privilege of forgiving sins.

The apostles themselves submitted the religion of Christ to the examination of men, as it may be proved by the advice of St. Paul, which, on a precedent page, has been cited as the highest principle of Protestantism—*prove all things, hold fast that which is good*—and the Pope, a very worthy successor of the apostles, is bold enough to forbid every discussion of his prescripts! Certainly, no other than a foul design prohibits all inquiry into it. A truly good system must, and does wish to be thoroughly examined, because it will, then, be the better understood and the more admired and beloved. The privilege of installing bishops and prelates, joined with the celibacy of the priests and religious orders, makes the whole hierarchy slavishly dependent on the will of the Pope; on the other hand, the auricular confession, and the claim of unqualified obedience, constitutes him the powerful master of all Catholic Christians.

Those five dogmas of the Roman church must be abolished, before it can be recommended as a religion worthy of being embraced by *true* Christians, and persons of liberal principles.

Some writers, in order to give a cloak to the irreparable défects of Popery, have not been ashamed to advance the fictitious and ridiculous assertion, *that Catholicism was more favorable to political liberty, than Protestantism.* (!) I do not know indeed, whether this " mirabile dictu" is the real opinion of those gentlemen, or not. If I knew it was not, I should not take the trouble of saying any thing on the subject; but since, in such a dilemma, I prefer always—from a moral principle—to suppose rather a want of intellect, than a want of honesty, I incline to consider the above-mentioned discovery as proceeding from the comparatively innocent and very pardonable source of—*ignorance.*

*France* and Spain are generally pointed out as the principal examples for supporting that pretension. Strange examples, forsooth! France, it is true, had conquered liberty in 1789; but where did the first impulse start from?- From the American Revolution, that is, from the glorious deeds of Protestants; from the doctrines of the " Encyclopédistes" and " Physiocrates," both adversaries of the Roman Church; from the irony and bon mots of *Voltaire,* who scorned every kind of religion

but, above all, Catholicism; and from the sensible contemplations and profound thoughts of *J. J. Rosseau*, a native Protestant, who, though forced by Jesuits and the pressure of circumstances, to embrace *formally* the Catholic religion, when he was yet a boy, might sooner be called a Protestant than a Catholic—though, in reality, he was nothing but a Deist.

How little friendly Catholicism is to political liberty, may be best seen by the fact, that the *Catholic clergy* in France, from the first instant to the last, took always the part of despotism and aristocracy, and were, in truth, the most inveterate enemies of the revolution. The priests opposed, in 1789, the meeting of the nobles and clergymen with the deputies of the "tiers etat;" (commons;) they obstinately refused to take an oath to the constitution; and furiously excited the poor and ignorant inhabitants of "la Vendée," "les deux Sèvres," and "Morbihan," to an exasperated opposition and war against the patriots of France, who were thus *forced* to establish an immense *system of terror*, by which they could alone hope to *destroy* their enemies, for it was well known, that the priests had rendered reconciliation an impossibility. Nine

tenths of the nation were disciples of *Diderot*, *d'Alembert*, *Voltaire*, and *Rousseau*, all disposed, rather to reject *every* religion, than to adhere to Catholicism—*they* made and sustained the revolution against external and internal aggressors; *one* tenth were Catholics—and, we are sorry that we are obliged to say it, *they* died in the struggle *against* the principles of the revolution, *against the very same principles which established the independence and freedom of the United States of North America.* In 1815, France received her "charte;" (charter;) but, under the reign of Charles X., Jesuits and priests undermined the constitution. *Therefore*, the Jesuits were put down, and Charles X. chased out of the country. Nothing but the revolution of 1830 could re-establish the principles of liberty. Now, Louis Philippe again has already done every thing in his power to alienate the attachment of the nation from him; one folly only remains yet for him to put in practice—to *become a Jesuit.* *Then*, France will be free another time, by a third revolution.

Some persons rely much on the venerable name of *Lafayette*, who was a Catholic. They would not do so, if they recollected, that whilst Lafayett-

was only *pro forma* a—Gallican—Catholic, *Luther* had been a *real Roman* Catholic *monk!*

Concerning *Spain*, I partly gave already my opinion, and any person, who is at all acquainted with the war of 1808 and that of 1823, knows, that no example could be more improperly chosen, than the Spanish war *of independence*. It was not for principles of liberty, that the Spaniards fought, though their Cortes, the "élite" of the few enlightened men in the peninsula, with the high-minded *Arguelles* at their head, built up a constitution, worthy of being adopted by a more civilized nation; nor was it ever for their king that they rushed into the battle, but, their *national pride*, trampled under feet by Napoleon, and the instigations of their enraged priests, excited the fanatic fury by which the astonishing war against the conqueror of Europe was carried on. Let us dwell a moment upon the masterly words of that heroic and noble historian, who, at present, almost quite isolated in a totally oppressed country, stands there, an unshaken pillar of liberty, defending, by speech and writings, the unalienable rights of nations and men against the formidable tyrants of the holy alliance—upon the melancholic, but too well-founded

judgment of *Rotteck*: "The very priests and monks, who, trembling on account of the impending loss of their power and riches, in 1808, inflamed the mob of all classes against the tyrant of the world, filled, in 1823, the same people with their own fury against its noblest friends and benefactors. Masters and servants, who, under *Castannos*, *Palafox*, and afterwards under *Mina*, *Porlier*, *Empecinado*, had enthusiastically or furiously contended against *Joseph* and Napoleon, inflicted, in 1823, under the *trappist* and *pastor* Merino, the mortal blow upon the most illustrious sons of their country; and the same throat, which, at that time, echoing, called the names of "right and liberty," disgorged later, and to this hour disgorges, in fanatic rage, the cries of "Inquisition and absolutism!"

We see then, what kind of liberty the people of Spain is capable of calling into existence, and we cannot but pity those who attempt to support Catholicism by *such* examples! As to the *Cortes* of Spain, they have been liberal, not *because* they were Catholics, but *in spite* of their being Catholics; they certainly have not received their enthusiasm for liberty from stupid monks and ignoran

priests, but from their very adversaries, from the Protestants of North America and England, and from the great philosophers of France and ancient Greece. Verily, it is not to be wondered at, that there were in Spain a few dozens of instructed and talented men, who recognized, understood, and cherished the divine principles of liberty, but we must be surprised by, and shudder at the fact, that not only Spain, but Italy also, and in general all countries where the Catholic religion is dominant, are either entirely unfit for obtaining, or, at least, perfectly incapable of *preserving* liberty! I might, if the aspect was not too shocking and disgusting, mention again the—republics of South America! but, indeed, I am afraid to appear in the light of a general, who, for want of judgment, advances his whole artillery against, and discharges hundreds of cannons on the tremendous wall of a—molehill! Therefore, I resume again the olive twig, and, to prove my readiness for the act of reconciliation, I follow the example of a famous author of the last century, making, like him on a similar occasion, some grants to the admirers of Popery:

*First*, I grant and declare solemnly, that maladies (the stronger the better) are most likely to

produce and support *good physicians;* that, in a healthy climate, physicians are of no great use, and, of course, but little known, if it is not for their killing of healthy persons.

*In the next place*, I confess, so far as diseases may be called favorable to physic, we are obliged to consider Catholicism favorable to liberty; since men, in order to destroy the evil "sickness," must be zealous in inventing a remedy for restoring the good "health."

However, before we sign the pact, I must insist upon the following articles, to be acknowledged by the friends of Romanism:

1. Though sickness may, by a clever physician, again be overpowered, and a state of health restored, *conservation* of health is still of a greater value, and if Catholicism, by provoking hatred against itself, is pretty apt to produce a *desire for liberty*, perhaps we might not be wrong, were we to prefer an uninterrupted *possession* and *enjoyment* of liberty, to the dangerous experiment of learning the better to appreciate its worth by going through the always dubitable cure of Catholicism.

2. Had we received a physician's advice, recommending that marvellous method of improvin-

health by the inoculation of some little disorder into our bodies, which might effect a *refreshing* revolution in our constitution,—and intimating, that, abstractly from the profit for our own welfare, we could do a very meritorious work, if we, to give to the physician some employment and possibility of making his living, would condescend to infect ourselves with some disease or other—we should simply and unfeelingly reply: "Here, sir, is some money for you, to leave our town, our county, or country, and to go to that part of the globe where your aid is wanted for the cure, or, can it not be otherwise, for the killing of the miserable; but, as to ourselves, we do not like to poison our health, out of pure compassion for you."

I will change again the jesting for the serious tone, and, if the gentlemen of Rome have no objection to it, now proceed to an illustration of some peculiarities of that heretic animal, "Protestantism." I should be very sorry, if an account of this kind was able to trouble anew our scarcely settled agreement. Yet, I owe it to the cause of impartiality, not to spend all my efforts on *one* side of the dispute. There is no expedient but a somewhat bold one. I think, however, they might properly

use it. Namely, should they, on these pages, meet with any thing displeasing to them, *they had better deny all the historical facts*, which I am going to relate hereafter. This remedy is by no means so uncommon as it might seem at first sight, and has been successfully employed and approved by most ancient and modern writers.

I advance, with all instructed and reflecting republicans and friends of liberty, that *Protestantism* has been, and, in our times, is still, the *true* source of freedom; and, moreover, I add, that till now, no other nations, but those of German origin, are enjoying the *blessings* of liberal constitutions,* a remarkable fact, since Protestantism has been embraced only by nations descending from the German race. Sometimes Catholic countries have experienced the scandalous *disorders* of liberty, or rather of licentiousness, but—I repeat it—never did, nor will a nation, who professes the *Roman* Catholic faith, delight in the enjoyment of liberty's *blessings*, at least not for any length of time.

* For this reason, I consider *Germany*, not France, as the country from which we have to expect the *political* reformation of Europe, though France, perhaps, may another time give the impulse to it.

*France* forms no exception; for her religion is essentially different from *Roman* Catholicism—it styles itself the "Gallican Church," and subjects the authority of the Pope already to the sanction of the French prelates and bishops. Besides that, the greater part of the French nation, though professing still the Catholic faith, cannot be ranked among *Christians* at all, because they are nothing more than *Deists;* and, surely, in case of a new revolution, one of the first results might be the *universal abolition* of Catholicism, as dangerous to, if not irreconcilable with liberty. Whether it will be supplanted by Protestantism, Deism, or Atheism, no mortal being can foretell. But, really, I fear the latter is the most probable, and this is one of the reasons why I put little confidence in the French, as supporters of political freedom. Religion and morals are the *necessary* pedestal of every society, small or large, and the more so for a republic, especially for a *democracy*.

Yet, a corrupt religion is more pernicious to liberty, than the severest *military* despotism. For, religious absolutism, in the first place, kills the love of freedom and independence; and next tyrannizes over both body *and* soul, whilst a military

dictator does not trouble himself about what passes in your interior, provided that your outward actions be no obstacles to his commands.

Tacitus, Pliny, and Cæsar describe the ancient Germans, as a nation whose peculiar character was an extreme love of freedom and independence. Their system of warfare successively weakened those noble qualities; but the general introduction of Christianity in that gloomy and oppressive spirit, out of which Popery rose, in later times, finally destroyed the freedom of Germany and the world. However, it was Germany and her sons in England, Switzerland, Scandinavia, and Holland, that began and achieved the struggle against the most dangerous oppressor and persecutor of liberty, against the degenerated Church of Rome. Since that time, until the present, Protestantism has ever gone hand in hand with intelligence and love of liberty and independence.

*England*, the grandmother of all modern constitutions, is a Protestant country. The spirit of the British constitution re-appears, in a nobler form, in that of the United States, which is the freest in the world, and the model for all new republics. It

was founded, defended, and organized chiefly by Protestants.*

Previous to the revolution of 1830, there was no freer country in Europe, than the kingdom of *Norway;* and, in 1830, at a time when other monarchs trembled on their worm-eaten thrones, the king of *Sweden* and Norway had nothing to fear on the part of his free and enlightened citizens. I can give to the reader no better idea of these poor, but happy countries, the noble pillars of *Protestantism* and freedom on the old continent, than by quoting some lines from *Malte-Brun.* This distinguished author describes the constitution and manners of the Norwegians and Swedes as follows, (vol. iii. book cxlvii. p. 1040. 1055.:) * * * "In a country where man seems to have always enjoyed his rights, and preserved the exercise of his dignity; where the peasant, far from being subjected to that kind of moral and political non-existence, under which he has been every where oppressed, lives a freeman, and is represented by deputies in the national assemblies; where the rich proprietor

* That the few Catholics, who then lived in the country, nobly contributed to the success we heartily acknowledge.

is, so to speak, merely a rich peasant; where the order of nobility is almost unknown; and where large estates and mansion-houses corresponding are less frequent than in any other country; *the epoch of the reformation would naturally* be an era *for consolidating* the institutions dear to the population jealous of its liberty, and thus Protestantism was easily established in Norway in the year 1525. The Norwegian clergy, no less charitable and virtuous than those of other Christian countries, are superior to them in information. It is amongst this respectable class that the peasantry find well-informed teachers, indulgent reprovers, assiduous comforters, and models of behavior. Every plan, which is conducive to the general interest, public utility, and the prosperity of the country, finds wise appreciators of its value in its simplest country curates!" (What a difference between Jesuits and Roman priests on one side, and the Protestant clergymen in Norway on the other!)

"Industry and frugality, the sources of the civil virtues, form prominent features in the Norwegian population: intelligence and education strengthening these valuable qualities, shelter it from corruption of manners, and maintain in

hearts the sacred fire of the love of independence. * * * *."

"In Norway there are few great proprietors, but, on the other hand, extreme poverty is unknown. Nothing is more uncommon, than to meet with a beggar. If age or infirmities disable some unfortunate creature from working, he finds assistance and generous attention in the bosom of his family or his parish. Compassion towards indigence and misfortune is with the Norwegian rather an ancient virtue, than the effect of Christian charity. It is the same as to hospitality, which, with him, is a sacred duty. To these personal qualities is joined great quickness of apprehension, a character lively and frank, and unflinching fidelity. He loves with enthusiasm his country and his sovereign, and respects his superiors, but refuses them slavish homage."

"The Scandinavian peninsula, much more enlightened than France, surpasses in information not only Prussia but the British isles: in Norway, the system of mutual instruction is spread over the remotest parts of the country; saving banks are established in every province; granaries for the surplus grain are to be found in different places; and

an improved prison discipline has brought back to honorable sentiments those unfortunate beings, who would otherwise have been hardened in crime. In *Sweden* every peasant can read, *all know their rights, all join to a reasonable attachment to their religion, an attachment no less ardent to a form of government, which has for centuries protected their liberty.* There is thus little depravity of manners, especially out of cities, and no need for those restraining measures, which, under the guise of securing tranquillity, are too often made use of to render legitimate the abuse of force, when we ought only to have in view the maintenance of order and justice. The security of the road is not entrusted to gendarmes: that military police is in Sweden unknown, because it is there useless: at intervals we meet with peace officers, to whom the inhabitants lend their aid when necessary. The recruiting of the army is done by publishing in the churches the names of those who ought to make parts of the militia, and this simple appeal is enough to lead the youth to complete the number wanted. The taxes are levied in the same way, by announcing from the pulpit the quota of each citizen: these burdens, which press equally u

all, do not amount to more than five per cent. on income: indirect taxes are unknown. The Swedish navy occupies the third rank in Europe; it draws its recruits from the merchant service, and, although not considerable, because government is not sufficiently rich to increase the material, yet, to give an idea of its merit, it is sufficicnt to say, that in battle, a Swedish ship of equal force has the advantage over a Russian.

"The laws are wise, clear and precise. * * * * The king of Sweden is, perhaps, of all constitutional monarchs in Europe, the one whose power is most limited. He does not attain majority till twenty-one; from his eighteenth year to that age, he may sit in the different councils, but he has no deliberative voice; if he places himself at the head of the armies, or if he quit the kingdom from any other motive, he must confide the administration to a regency, composed of four members of the council of state and of the minister of justice. If his absence lasts more than a year, or if any indisposition prevents him, during the same space of time, from attending to public affairs, the council of state convokes the diet *(Staenderne)* or states general, which must adopt some measure for the

security of the country. Until this is done, the foreign ambassadors cannot approach within twenty-four leagues of the place where the states are assembled. The senate, or court of peers, is composed of twenty-two members. Twelve counsellors of the crown form a council corresponding to the council of state in France; it gives its advice, and the king decides. The king appoints to all offices and employments, and has the right of conferring pardons, *but he cannot make any new laws, or interpret old ones, levy taxes or declare war, without the consent of the states*, which he alone has the power of convoking. No judgment can be given by a warrant. The liberty of the press is among the number of fundamental laws, which cannot be modified without the participation of both monarch and states. The states have under their management the public debt and the national bank. * * * * The kingdom of Norway participates in the advantages presented by this constitution, but it has only *one* legislative chamber, *(Storthing,)* whose members enjoy no distinction one above another."

"* * * * the increase of population since

1821 has been such, that in sixty-one years it will be doubled—an evident proof of general prosperity. We may then say with confidence, that the people of Sweden and Norway enjoy, under the protection of a government strictly constitutional, a happiness guarantied by the present generation to posterity."

The most *democratic* constitution in the German Confederation is, now, that of the electorate of *Hesse-Cassel.* Its warlike inhabitants, from the first beginning of the reformation, have ever been among the most zealous and energetic defendants of Protestantism.

No country shows the effects of Protestantism in a stronger contrast with those of Roman Catholicism, than *Switzerland.* It almost suffices, for the formation of a judgment, to know, whether a canton is populated by Protestants or by Catholics. In so small a country, where the intercourse between the different cantons may be called constant, it must necessarily be something more than mere accident if the Protestant cantons are as much illustrious by their intelligence, as the Catholic are notorious for their ignorance and darkness.

I shall give here yet a few short extracts from

Malte-Brun's work, and abstain from every remark on them. Such facts may be comprehended without any commentary!

*Geneva.* Number of inhabitants . . 42,100
Protestants . . . 27,430
Catholics . . . . 14,400

"Although the canton may be insignificant, both in size and population, it is the most civilized, industrious, and wealthy of any in Switzerland * * * . The superiority of Geneva over other places in Switzerland is of an intellectual nature; literature and science have been cultivated with no ordinary success *since the reformation.* Much has been done for whatever is connected with education or instruction. * * * The college founded by *Calvin* consists of different chairs in theology, law, medicine, and other branches of literature and science * * * * . Several literary and scientific societies diffuse among every rank a taste for useful knowledge; to these causes, and to the influence of a rigid worship, may perhaps be attributed the *virtue* and *morality by which the inhabitants of both sexes are distinguished in Geneva.*"

*Zurich.* Number of inhabitants . . 193,050
Protestants . . 191,700
Catholics . . . 1,350

"It was distinguished in the middle ages by the reformer *Zwinglius*, and since that period by the illustrious men, who have been born in the town. To be convinced of its just claims to celebrity, it is sufficient to mention the names of Gessner, Lavater, and Pestalozzi. * * * * Its schools are numerous; its academy is frequented by many strangers, and its scientific societies might be creditable to larger and more populous cities."

*Vaud.* Number of inhabitants . . 158,000
Protestants . . 155,000
Catholics . . . 3,000

"The most elevated region"—(of this canton)—"is covered with wood, heath, and pasture; the inhabitants are exposed to a cold climate, and oats are the only grain that can be produced in it.

"It might be concluded that this region, exposed, from its height, to the temperature of northern climates, was inhabited by an ignorant, poor,

and superstitious people. Few countries, however, are peopled by more industrious, more enlightened, and, it might be added, more wealthy inhabitants.

"To what causes can the wealth and activity that prevail in this canton be attributed? Is it to that turn of mind which leads the inhabitants to examine and discuss every subject connected with their rights, and which made them adopt, by a plurality of voices, the reformation preached to them by Faret? It may be remarked that Lauderon and Cressien are the only Catholic districts in the country. Can it result from the civil and religious liberty they enjoy, or from the circumstance of the canton not having been invaded by any hostile force for several centuries; or lastly, from the inhabitants being exempt from every onerous tax, impost and contribution? It cannot be denied, that so many great advantages have contributed to produce that emulation, and that love of labor, which are the best security against the corruption of the people, that desire of freedom, by which the diffusion of knowledge is promoted, and that spirit of union by which those engaged in the same pursuits are bound together."

*Tessino.* Number of inhabitants, 95,800; *all Catholics.*

"The canton of Tessino is the poorest, and *the people are the most ignorant of any in Switzerland.*"

*Friburg.* Number of inhabitants . . 72,500
Catholics . . . 67,400
Protestants . . . 5,100

"The people appear to be as favorably disposed to antiquated customs and institutions as they *are averse to every sort of intellectual improvement.* The *Jesuits* have been lately recalled; they have acquired their former influence, and the direction of the schools is at present committed to their care."

*Schweitz.* Number of inhabitants, 34,900; *all Catholics.*

"The pilgrims of Switzerland, and others from many parts of Germany and France, meet at the village of Einseideln in the same canton. The convent of the Benedictines possesses a supposed miraculous image of the virgin, and a piece of silver impressed with the hand of the Saviour. (!) Those who wish their sins forgiven, must put their

fingers into the five marks in the silver, and drink out of the fourteen pipes of the fountain in front of the convent, because, from one of them, at present unknown, Jesus quenched his thirst." (!)

If I was yet to say any thing more on Switzerland, it would be, that in 1830 and 1831, when the French revolution had every where raised the spirit of the people, when the patriots of all countries made efforts to improve and secure their fundamental laws, and when the thinking sons of Switzerland too, followed the general impulse, that then —although in vain—the Catholic cantons, above all, endeavored to stop and oppress the reformation of worn-out and illiberal institutions.

He that cannot, or will not, understand *such* lessons, had better close his eyes for ever! Light is not made to shine for *him!*

There is one Protestant country which seems to contradict, in some degree, the experiences so favorable to Protestantism, the kingdom of *Prussia.* I shall give satisfactory explanations at the right time and in the proper place.

The contemplation of the above-mentioned facts offers at once a portrait of *Protestantism,*

*Popery*, and monarchical absolutism. Now, the intimate connection between the two latter, is as clear and plain, as that between man and wife; for the same interests hold them together. But this union, in our enlightened age, would easily be overturned, was there not a third ally to form a kind of trinity or triple alliance, offering his supporting hand on one side to the old man on the holy see, who can no more walk alone, and on the other opposing, with his mighty shoulder, the breaking down of those heavy and undermined thrones, under which mankind have groaned so many centuries. This "Atlas" of modern times is the corporation of the *Jesuits*. Loyola offered his service to both Pope and princes by the two following addresses: "Your ancient props no longer suffice; I offer you new support. You must have a fresh army, which shall cover you with the arms of heaven and earth. Adopt my well-instructed auxiliaries. Light makes war upon you. We will carry intelligence to some, darken knowledge in others, and *direct it in all*,"—and "The human mind is awakened. If its energy is not extinguished, all eyes will be opened; and an alliance will be formed incompatible with the ancient sub-

jection. *Men will search for rights of which they are now ignorant*—the throne will lose its lofty prejudices, and its power will vanish with its enchantments." (*De Pradt*, "Du Jésuitisme ancien et moderne," 1825.)

This monstrous alliance between Pope, princes, and Jesuits, is the most remarkable coalition ever made on earth. Though the same interest, suppression of light and liberty, unites them, yet their *final* aim should render them *mortal enemies* for ever—the Pope claims *universal supremacy;* the Jesuits do so; and the great despots of Austria and Russia, at least, would not like to be subject to either of them. However, like the Republicans, Buonapartists, and Carlists in France, who combined their revolutionary efforts against the *common* enemy, Louis Philippe, after the expulsion of whom they thought it an easy matter to conquer their associates; or, like three cunning players, each of whom, knowing it to be the object of the two others to deceive him, but confiding in his superior skill in the art of deceiving, hopes to become the final gainer—they co-operate only for the purpose of subjugating the world; should they once enslave mankind, a war for life and death would ensu

among the three conquerors, and—there is no doubt—but the Jesuits would be the victor. They are at present the "majores domus" of most cabinets; why should they not, after some time, become the kings?

*He is infallibly lost, that dares to think of Jesuitism as of an instrument* fit for temporary use, and destined to be laid by again, when it has done its service! It reminds us of that fable, which relates that no man, who ever received the least service from the devil, can nullify the pact with him, and must, in spite of all repentance and resistance, give up his soul to Beelzebub. Neither the power of a prince *Metternich* or an emperor of *Russia*, nor the holiness of the Pope can protect a *mortal* being from destruction, so soon as the interest of the Jesuits demands his ruin; that is, so soon as they think, that the advantages to be obtained by the death of an opposer or deserter, are *greater* than the ill consequences which accompany violence and intrigues.

How great must therefore be the trouble in which Romanism and despotism are, that, perfectly acquainted with the whole danger of the bargain, they do not shrink from employing such helpers!

Popery would really have expired long ago, if it had not been revived with a new spirit by the vigorous activity of the Jesuits. They use different means:

In *Catholic* countries they strive for the *preservation* and *reinforcement* of Catholicism, by adapting it to the spirit of public opinion. Dark, black, and repulsive in Portugal, Spain, Italy, and the *south* of France, it appears in a much milder shape in the *north* of France, where republicanism is predominant, and in the Rhenish provinces of Prussia, where the French revolution has left its liberal principles.

In *heathenish* countries their missionaries make haste to get hold of the field before Protestant preachers of the gospel make their appearance. Thus, they enlist a vast number of stupid and fanatic adherents, whom they prepare very zealously for war against Protestantism.

In *Protestant* countries their efforts are greater, more obstinate, and embracing greater variety than any where else. And shocking as it is, we can nevertheless, have not the least doubt, that *Protestant* princes have associated themselves with Jesuitism, in a secret confederation against th

principles and the existence of the *Protestant Church.* At the head of these treacherous tyrants we may distinguish the *King of Prussia!* This monarch bears as deep a hatred to Protestantism as the Jesuits do, and the Pope with their "*Leopold Foundation,*" and the whole propaganda. The only difference is, that he, as ruler of a *Protestant* country, and of a pretty enlightened one, too, must naturally take greater care and nicer precautions to hide his true intent, than the Jesuits and the despots of Austria, who, professing the Catholic faith, find excuses enough in this very circumstance. I accuse thee, *perjured** King of Prussia, *of being a mortal enemy to Protestantism and liberalism!*

Answer me but four questions, if a monarch may answer the questions of a "plebiean." Tell me, most august father of thy Prussian children, tell me:

"Why didst thou, in 1813, 1814, and 1815, when the existence of thy execrable dynasty was threatened by the 'great man' of Corsica—why didst thou, then, solemnly promise to thy people a

* Perjured I shall call him, as long as he does not give the *promised* constitution to his people.

liberal constitution, which they have not received to this day?"

"Why dost thou, on the contrary, oppress thy subjects daily more and more? why prohibit all thy young men to frequent the universities of Heidelberg and Zurich, where many of the most talented and learned professors of Germany offer instruction in all branches of human knowledge? and why dost thou put in prison for twenty years, and sometimes to death, those poor patriots, who demand nothing but the fulfilment of that promise which thou madest, when the sword and the blood of thy subjects released thee from the agonies of political (who knows if not also of physical) death?"

"Why hast thou again introduced into the service of thy *Protestant* churches that Popish litany, which Luther, certainly, would have thrown into the fire, together with the bulls and rules of the holy father; was he (Luther, not the Pope) to reform, again the Reformation, corrupted by thee and thy helpmates?"

"Why, lastly, art thou not ashamed to prohibit the introduction of the liberal works of the Protestant Catholic *Rotteck* into thy empire? and why dost thou patronize and favor the doctrines of the

Catholic Protestants *Schlegel* and *Schelling*, and the mystic speculations of the (secret) Vice-Catholic *Hegel?*"

If the King of Prussia understood his interest, he would constitute himself the Protector of Protestantism and Liberalism, proclaim a free constitution, *and receive the crown of Germany*. Indeed, he had but to receive it: for, were he to adopt a liberal system of goverment, the German patriots would do the work for him, and drive out the petty princes. But this is a thought for a mind like that of Frederic II., Henry IV., or Gustavus Adolphus, not for a Frederic William!

Alas! there is no more any power on earth, willing or capable of supporting Protestantism against the formidable alliance of the Jesuits, Pope, Leopold Foundation and Prussian school systems! No, Protestantism has been victorious, and would another time be so, in an *open* struggle of principles or arms, but it is greatly endangered, and, if the Protestants do not awake, it will be ruined, by the *secret* operations of tyrants, sophists, and Jesuits, who represent all the former in *one* body. An open war against Protestantism is impossible,

and must end with the entire destruction of Catholicism and Popery, not only because the Protestants are superior to their adversaries in intelligence and mental power, but also for this reason, that "nine tenths" of the instructed or thinking Catholics, and especially *all "liberals," professe the principles of Protestantism.* Therefore, Pope, Jesuits, and princes work in *secret*, and *undermine* the pillars of Protestantism, rightly calculating, that Protestantism, *never using secret and wicked means*, may, in this manner, at last be overthrown.

The Jesuits war against Protestantism in three different ways:

First, they try to make proselytes among Protestants.

In the second place, they endeavor, at least, to destroy Protestants, by pushing them onward to Atheism.

Thirdly, by forming new sects among Protestants, and by helping those schismatics, who undertake for themselves such a task.

Naturally, the last means can be employed only among the lower, less instructed parts of society, as we have seen by the example of some German impostors, such as that mean and ignorant fellow

who called himself "Count Leon," &c. But, the two other manipulations are in full activity among the better, and even among the best instructed classes and the most talented of Protestants; for, authors of an eminent name, *Schlegel, Schelling*, &c., have fallen into their snares. Whenever it is impossible to accomplish the metamorphoses of Protestants into Catholics, they can easily *separate* them *from* Protestantism, by rendering them averse to *every* religion, by transforming them into Atheists. This is the *greatest* danger for Protestantism. Have they once succeeded in bringing the greater part of Protestants to that state of opinion, wherein man does no more care at all about religion—then Catholicism, with its one hundred and sixteen millions, stands there *without an adversary!* After all I have said and proved of the tendency of Catholicism, this single hint will be sufficient!

But, what is the reason that the Jesuits, who have no religion themselves, who are the perpetual enemies of morals, religion, and philosophy—what is the reason, that they lend their whole assistance to the propagation of Catholicism? Why do they not associate themselves with Protestantism? Why not with Mahometanism? And why do they not

adhere to the Gallican Church, but only to *Roman* Catholicism?

There is *one* answer for all these questions—*because Popery is fittest to come at the government of the world.* Yet, do they not wish *themselves* to govern the world? Undoubtedly; and if it be so, is it not strange, that they should sacrifice their own interest to a stranger, and help the Pope to work him into the possession of the world? Must they not be the sincerest friends of the Pope and Catholicism, to engage in such a disinterested enterprize? Not at all. How would the world receive a proclamation, wherein the general of the Jesuits was to declare, *that he intended to acquire the government of the world?* There is no man (neither prince nor citizen) on the globe—methinks—besides the Jesuits, who would not curse and treat them like serpents and crocodiles, were they to avow their design. Their intention, of course, must be kept secret, and their general, in the strife for the possession of the world, hide himself under the mask of another candidate. Who can be a more convenient personage for this delusion, than the Pope? *He* may claim the spiritual and even the temporal supremacy over all governments on

earth, without giving much alarm to any person, because he is thought to be destitute of effectual means to practice his pretended right of sovereignty. Thus they work quite securely, and are even *supported* by Pope, princes, and subjects. Slowly they go on, but never will they recoil; and step by step, extending the empire of the Pope, they will invisibly encroach, at the same time, upon the direction of the church itself; for, as a reward for their services, the Pope will be obliged to give to their members, offices after offices, to choose among them his dignitaries, bishops, and cardinals—at last, when the world is conquered, the "conclave" will be filled with Jesuits; and when a new Pontiff is to be elected, (poison may accelerate that epoch,) *the General of the Jesuits will take possession of the Holy See.**

* To prove that this is no fiction, but the real intent of the Jesuits, I quote here the 7th art. of the xvii. chap. of their secret instructions: "The favor of the nobility and superior clergy once got, our next aim must be, to draw all cures and canonships into our own possession, for the more complete reformation of the clergy, who heretofore lived under the certain regulation of their bishops, and made considerable advances towards perfection. And lastly, let us aspire to abbacies and bishoprics, the obtaining which, when vacancies happen, will very easily be effected, considering the supineness and stupidity of the monks; for it would entirely tend to the

It may be said, that monarchs and Protestants might easily destroy them again. Jesuitism has wisely provided for that: *there will no more be Protestants*, at that epoch, *if the system of the Jesuits succeeds at all.* They cunningly advise princes to operate with them against Protestantism, because—they say—Protestantism is the only source of revolutions, as Catholicism is that of the beautiful art of *obeying!* This sounds pretty well; the despots find it plausible, convenient, excellent—they betray Protestantism to the "teachers of obedience," and *Protestant princes* promote the restoration of Catholicism! When men are all Catholics, they will all obey. And will they indeed? It may be, they will. But—*look to it ye despots!*—will they obey you? Ye fools—they will obey none, but the Pope. And, who will then be the Pope? I have already told you, *the General of the Jesuits.*

benefit of the church, that all bishoprics, and EVEN THE APOSTOLICAL SEE, *should be hooked into our hands, especially should his holiness ever become a temporal prince over all.* Wherefore let no means be untried, with cunning and privacy, by degrees, to increase the worldly interests of the Society, and then, no doubt, a golden age (!) will go hand in hand with an universal and lasting peace, and the divine blessing of consequence attend the Catholic church."

Now, I have to answer another question. "Is it not the same thing, whether the Catholic hierarchy is headed by the general of the Jesuits, or by *another prelate of the Roman Church?* I say no, no, no. Catholicism has many faults to be sure; still it is *a religion*, and my idea of it is yet by far too noble, to confound it, in the lest degree, with *Jesuitism*, that product of hell, which destroys all systems of morals, politics, philosophy, and religion, that monster which sanctifies all vices and all crimes, except one—the crime of hating Jesuits.

Therefore I say, "Jesuitism is not only an enemy to Protestantism and republicanism, but, *even a secret destroyer of Catholicism itself;*" and, permit me, my Catholic friends, if you do not wish to let the holy see be polluted by the most consummate deceivers in the world, *you must defend yourselves against the Jesuits.*

## *Political Affairs.*

GREAT movements are the work of time.

The birth and death of a king; the gaining or the loss of a battle; the conquest or the cession of a province, and other trifling matters, are the ephemeral offspring of a day, and, however important they may appear in the narrow space of their own epoch—they are scarcely seen from the remote station of a later period, and are entirely overlooked by an observer, who places himself at the high summit of *universal history*, where the mind contemplates the fate of *mankind* at large, not that of princes, heroes, or even of single nations.

The theatre of the world offers yet other events, approaching slowly, almost imperceptibly, but approaching with irresistible power, unnoticed by vulgar eyes, but anxiously watched by the wise man, who lives and thinks, as Lichtenberg says, *by the gross*—events such as "the origin and development of Christianity," "the migration of nations," "the growth of the Roman Colossus in the middle ages," "the enfranchisement of the human

understanding by the Reformation," and its first-born daughter, "the revolution of the state." These metamorphoses form what we ought to call the features of mankind, and *produce*, but cannot be produced. They are beyond the power of man, but still regulate his destiny. They assume sometimes an insignificant shape. Like a small black cloud on the border of the horizon, which now gradually spreads over the whole firmament, and pouring down its streams of fire and water, now retires again, moving onwards in the circle of eternity, unseen and uncomprehended. Events like these, leave nothing but a strong impression, which gradually decreases, till another millenium brings them back as a power unborn and immortal, the wonderful child of time and reason.

In this point of view, the present time must be called greater, more important and interesting, than any other which has ever retreated into the empire of yesterday. It is true, the life of nations, as that of individuals, is only an oft repeated struggle between right and usurpation, and, so far, we might say, "there is no new thing under the sun." But never, never has that strife been so universal, so obstinate, and, probably, never of so great conse-

quence, on our globe, as it is now, and will be for years to come. Not two armies, or a few nations, nor even two continents, dispute with each other the right of possession and command—*the whole human race* will be the actors, and the world the field of battle. Despots and their mercenaries on one side; and freemen and the oppressed on the other, will fight, the former for privileges and monopolies, the latter for right and liberty. Whatever may be the final result, the aspect is grand, awful, and without a parallel. Let us hope, that the present generation will not lose by indifference, what their forefathers acquired with so many and painful sacrifices! Let us, particularly, beware of that fatal error, which, till now, has ruined all countries without exception, and will ruin the United States too, if the lessons of experience do not profit them—the error, *of considering a whole nation of freemen too strong*, to be subjugated by a tyrant, or even by a coalition of *all tyrants!* In former times the rulers were accustomed to be at war *among themselves*, and yet the isolated efforts of a *single* individual very often succeeded in subduing the most powerful nations. At the present day, *all princes are united* for the unconcealed purpose

of keeping down the people, wherever a spark of liberal sentiments dares to show itself, and should Americans not be alarmed by so monstrous a coalition? In Europe, the friends of liberty begin to open their eyes, and to form, from the lovely gardens of Spain and Italy, to the barren deserts of Russia, a great *alliance of the people*, to counterbalance, and, with the aid of time, to destroy the alliance of the tyrants. America, alone, till now, seemed not to be aware of the *universal* danger, or, perhaps, thought herself safe enough from foreign aggression, by the happy nature of her situation. But, do you really think, Americans, that the ocean, or the power and valor of the Union, can protect and defend your liberty against ruin and destruction? Should you think so, you would be greatly mistaken. It renders, no doubt, the matter more difficult for despots; yet, it will not be impossible. *The principal reason why the United States have not yet perished, is, that the tyrants of Europe have not yet had* TIME *to ruin them.* Ever since the War of Independence, the despots of the old continent have been engaged in a struggle for their own existence; first, in the war against the French revolution; afterwards against the em-

peror of France; then, against conspiracies; and, since 1830, a second time against revolutions. At this moment, all revolutions are stopped on the other continent, the patriots either killed, expelled, or imprisoned; no king is allowed to march his armies against another prince, but all are obliged, and willing, to extinguish the last flame of revolutionary spirit, in what country soever it exists. *Innumerable bayonets wait for occupation*—NOW THEY HAVE TIME, and, tremble, freemen of America! they know perfectly well how to use it!

Some time ago, European despots formed a "holy alliance" against the spirit of public opinion, and lately, though with repugnance, they have consented to receive the order of the *Jesuits* as an active member into it. A superficial look only is required to see reason enough for that union between princes and Jesuits. They have the same interest. However, this is not the real motive; a sharper eye will discern still another. The princes cannot do without the Jesuits. Why not? Princes want spies. They have spies, it is true; but *theirs* are schoolboys in comparison with Jesuits. Princes want hypocrites, (of different kinds,) and they have them; but they too are children compared wi'

Jesuits. Princes want rogues; they have them to be sure: but *their* rogues are only apprentices of masters who call themselves Jesuits. Princes wish to know the secrets of cabinets, and of their subjects; they hear not only these, but even commentaries on their own secrets, from the Jesuits. Princes are afraid of revolutions; Jesuits work to destroy them and their source. Princes want sometimes a little riot in a foreign, or in their own state: Jesuits can produce it at any time. Princes sometimes want poison, and it is troublesome to meet men so tender of conscience as that physician of Buonaparte's, who refused to dispatch some 700 or 1500 souls—why, Jesuits understand the preparation and use of "aqua toffana" as well as any in Italy, and many of them are physicians too, though less scrupulous, perhaps, than the Frenchman. Princes, in short, go to school to Machiavel, and Jesuits are graduated professors of his system. Princes might as easily govern without Jesuits, as a jockey ride without a horse. But jockeys are not always masters of their racers—and princes, generally, are the fools of the Jesuits.

I just now alluded to so many strange things, concerning Jesuits and princes, that I must speed-

ily show some traces of their politics, lest I should lose the confidence of my reader. My time is too precious, to allow myself to be long detained by occurrences like those which, in shape of maladies, happened to the unfortunate son of Napoleon, or the young duke of Leuchtenberg. But, omitting all untimely inquiries, I advance straight on towards the horns of the bull, however prudent it might be to catch him first by the tail.

☞ There was, in 1832–33, at *Paris*, a society of young Germans, who, electrified by the example of the patriots *at home*, and, still later, by the *presence* of an eminent writer,* resolved to declare their adherence to the noble sentiments professed by energetic orators in the German legislatures, ("Staende-Versammlungen,") and to promote the cause of liberalism in their country by "word and deed," especially by supporting the German association for the liberty of the press ("Pressverein.")† At the head of this society

* *Boerne*, author of the "Letters of Paris."

† This association, a giant thought of Dr. *Wirth*, aimed at reforming Germany by means of newspapers and pamphlets. Every member had to make a monthly contribution, according to his circumstances, from one kreutzer (half cent) to as much as he could spare; the funds, thus raised, were emplo-

was a young man of Bavaria, *Wolfrum*, excelling all others by his talents, zeal, and acquirements. An agreeable exterior, a strong and pleasing voice, and an intimate acquaintance with both the German and French languages, rendered him uncommonly fit to become the connecting member between the German and French liberals. Lafayette, and the most influential deputies of the left, soon found him to be a promising young patriot, who deserved entirely their confidence. He likewise obliged the Poles by many and strong proofs of his attachment to the principles of liberty; and, at last, became so active and enterprising, that the French government banished him. Three of the most distinguished Poles, *Lelewel*, *Worcell*, and *Pulaski*, went to Brussels, whither Wolfrum turned

to support and disseminate liberal newspapers, &c., and to pay all fines, to which the editor of a patriotic journal should be condemned. The success was immense, and the diet at Frankfort, frightened by the growing extent and influence of the society, took the most rigorous means to oppress it and prevent its farther progress.—Dr. Wirth was the intrepid editor of "die teutsche Tribune," a paper which, in defiance of all persecutions, defended, with the utmost skill and resoluteness, the constitutional rights of the German states, against the uninterrupted attacks of their governments, and which enjoyed the satisfaction of being read with the same enthusiasm, at London and at Paris, as in all parts of Germany.

his steps too. There he was the soul of the *republican* party. At the highest pitch of his popularity he arrived by a speech, delivered on the grave of a Polish officer, which was as much admired by the Poles as by the Belgians. His participation in the affairs of the liberals grew daily more important. Perhaps, now and then, you might have been somewhat displeased with the manner in which he spoke of Lafayette, whom he used to call an old fool, destitute of capacity, energy, and grand views. Also the praise he bestowed on *Marat* and *Robespierre*, his idols of "true democrats," would seem extravagant; and the more so, because he rejected the views of Lafayette as "aristocratical." Yet, his age, between twenty-four and twenty-seven, was a more than satisfactory excuse for him; and, as he displayed the most disinterested ardor in all his behavior, every person acquainted with him entertained great expectations respecting his future career. The French ministers had expelled him, but he almost gave them reason to repent of it; for great was the sensation which arose, when Wolfrum threatened them with an accusation of having illegally proscribed him, and men like Garnier-Pagès, &c., whose names are among the mo-

illustrious of France, attacked the government and insisted upon a declaration, justifying their conduct. About the same time, some gentlemen in Paris and elsewhere had been arrested in consequence of communications made by the Prussian government—none understood how the latter received its information, when, on a sudden, the French "Minister de la police,"*) pressed by the protectors of Wolfrum, threw some extraordinary light upon the mystery, by the following argumentation, rather unexpected in the chamber of deputies:—

"* * * And do you know, gentlemen, who is this Wolfrum, this estimable patriot and honest merchant who has been tyrannically expelled, * * * *? Well, *he is a Jesuit* * * *."

Astonishing as this discovery appeared, it was, however, proved by the minister, who produced before the chamber of deputies a document, containing nothing less than Wolfrum's reception into

* If I am not mistaken, it was *d'Argout*. Having no French paper of that period at hand, I merely refer to them. Every considerable journal of Paris contained the whole proceeding. Unable to ascertain, by memory, the day, or even the month, I only state, that it happened during the winter season of 1833-4.

the order of the Jesuits, which, several years ago, had taken place at Munich. And this *Wolfrum professed to be a Protestant!* His brother, at Munich, published in the newspapers something like a defence; but its contents were considered (by Wolfrum himself) to be more injurious to him than if he had not been defended at all. Wolfrum became *dangerously* ill, and soon afterwards departed incognito for Paris, where he *died*, as I am informed. Whether by sickness, or any thing else, I cannot say; all I know is, that formerly he seemed to be a *healthy* person.

The fables of Æsop contain, generally, a very useful moral. The above tale is no fable, and, nevertheless, I venture to assert, it contains a moral too:

It shows, that *being* an (apparent) *Protestant*, is not yet a proof of being *no Jesuit*.

It induces us to suppose, that Protestant princes (for instance, the King of Prussia,) are not totally unacquainted with Jesuits.

It proves, that Jesuits *now-a-days* are as little backward to mingle with political affairs as they were in times past, and, particularly, that they li-

to be members of revolutionary associations, and even of *masonic lodges;* for those who knew Wolfrum will not deny that he was a mason.

They have various reasons why they do so:

1. By playing the part of extravagant demagogues, they become acquainted with the *secret* plans and intentions of the friends of liberty. This entitles them to the name of *spies.*

2. They enable themselves to spoil the cause of liberalism *by pushing it into excesses.* For, whilst they preach the systems of Marat and Robespierre, they obtain double success: first, they acquire the name of eminent and far-viewing republicans, *who are to be elected the* LEADING CHIEFS of liberalism, and, in the second place, they force all reasonable and virtuous men to *abhor* such friends of liberty, as declare, that the child "liberty" cannot be born without having first killed the mother.

3. Their own authority, thus gained in the ranks of republicanism, furnishes them with the means of destroying the influence and authority of the *true* friends of liberal principles. Who, for instance, could undertake to destroy the authority and influence of Lafayette, unless he were a man of sentiments acknowledged to be superior to those of La-

fayette? Therefore, creatures like Wolfrum and others, who were unworthy to be the servants of Lafayette, undermined, and *finally destroyed the whole influence* of that sincerest and noblest friend of liberty on the European continent.

4. Their acquaintance with, and their influence in, the affairs of the friends of liberty, render them *masters of all revolutionary movements*, in what country soever they exist.

5. Many riots in despotic countries are caused by them, only to furnish the tyrants with an opportunity of seizing and fettering the admirers and champions of national independence and freedom, and to extinguish the disposition for revolting, by the disgusting and fatiguing spectacle of a *continual* (pseudo) revolution.

After such premises, there will scarcely be one so ignorant in the United States, who does not understand why the expedition of General *Romarino* in Sardinia, why the attempt at a revolution at *Frankfort* in Germany, and why the daily mock-revolutions in Paris and France do not, and cannot, and will not succeed. Certainly, any one may perceive, that this is the easiest and best com-

bined plan to *kill liberty* in all its retreats; and, at the same time, to cut off all means of recovering it, if it has once been lost by misfortune or by indifference! *And this plan is the invention of the Jesuits!*

I could yet speak of a certain Dr. —— at London, and of his disciples and helpmates; of a "German society," which, about a year ago was founded in the metropolis of England; of a "German Journal," which has been established there, and of different other things, partly of a mercantile, partly of a religious, and partly of a political nature: but I hope that the poet *Campbell*, and other gentlemen, who, for some time, have been the tavern signs of similar, and perhaps of worse things too—I say I hope that these gentlemen have already opened their eyes long before the pen of a transatlantic observer is destined to write on these subjects.

For the present, I will now give a summary illustration of a curious stratagem in Jesuitical politics; which, by its contradictory phenomena, for a longer time misled me and caused me to doubt, whether my observations on Jesuitism were

right or not. Nothing seemed to me to be more singular, absurd, and suicidal, than to find in the same town—even, perhaps, in the same circle of acquaintances—three, four, five, six, seven, or eight Jesuits, who, each of them, frequently had principles and views different from, nay, diametrically opposed to, those of the others, and pursued another kind of business, together with a separate way of acting—one being a merchant, another a priest, or a physician; one an artist, another a philosopher; a seventh a lawyer, and an eighth an editor of a journal; one an aristocrat, another a democrat; a third a fanatic, a fourth an infidel; a fifth a materialist, a sixth a spiritualist; a seventh an obstinate, headstrong man, of rude manners, and an eighth an accomplished gentleman of the most polite, flexible, and pleasing countenance—all opposing, and sometimes denouncing and persecuting each other, with as much eagerness as *Jacobins* and *Chouans* in the first revolution of France. Is this not miraculous, indeed? Often, the plainer a matter is, the more complicate we imagine its connection. One day, I was invited to a great fishing party. Manifold were the preparations

and artifices, to catch or kill the swift moving inhabitants of the waters. Here you met a solitary waylayer, who quite peaceably sat down with his angle-rod, and threw his luring hook into the water, for the entertainment of the scaly guests; there you heard a dreadful noise, where several men in boats, driving down the river, most severely beat the surface, to the no little surprise of the lower population, which, to escape the danger, fled rapidly into the very snare—a net, hospitably expanded before them; on another side, you were attracted by the sound of a gun, which afar sent the mortal ball into the body of the unsuspecting victim of the deep; in another place, you would be called to pity those lost creatures, who were sinking down in the basin, from which the water was draining, and were grounded like a vessel on a bank in the sea; and, yonder, a few boys, wading in the silver brook, caught with their hands the delicious trout. The spectacle was instructive. I went home, and learned the plan of the Jesuits. It could be no longer a secret to n e, why X, in the fashionable saloons, declaimed so warmly against the nonsense of the "representative system," while

his brother in Jesu, Z, in the assemblies of the the people, roared like a tiger for the blood of anti-constitutional traitors; now I perceived the end at which the priest aimed, when, among the bigoted, he pronounced the anathema against those who opposed the propagation of the doctrines of the holy Mother Church, while his fellow laborer, the sophist, demonstrated that religion, though a proper restraint for stupid and brutish men, could only be laughed at by persons of education; now I understood, that one editor might write for Prince Metternich, the Pope, and absolutism—and another for the disciples and systems of *Marat*, *Robespierre*, *Cordeliers* and *Jacobins*, and, notwithstanding, how both might be Jesuits; in a word, I found that there were several ways to catch fish—and, that all who do not write, speak, and act *against* the Jesuits, may still write, speak, and act *for* them.*

* This rule is so generally acknowledged in Europe, that none of the liberals will ever be heard mentioning the name "Jesuits," otherwise than in *detestation* and *execration* of them; and no Jesuit in France, Germany, or England, will *profess to be a Jesuit*, or even defend them in *public* society. You may, there, easily distinguish the Jesuits and their instruments from republicans and other persons of liberal principles, by the former not daring to say any thing at all about Jesuitism. They remain silent, because they are not allowed t·

Having thus followed the Jesuits into the remotest corners of their ramifications, we can by no means agree with De Pradt's limited definition of Jesuitism: "Jesuitism is empire by religion." (p. 200.) Our definition must be more extensive, and we, certainly, do not say too much, when we give it as follows: *Jesuitism is the method of governing the world by every possible kind of intrigues; whereby it renders all men dependant, and, in the last degree, on the General of the Jesuits.*

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## *Domestic Affairs of Private Families.*

It is the characteristic mark of a great general, to combine all his operations so well, that the enemy never knows which is the most dangerous for him, or where he has to expect the principal attack—thus, as *Heyne* justly remarks, eminent authors, like *Shakspeare*, *Goethe*, never distinguish in their pieces any personages of a first, second, or

condemn their own society, and, on the other hand, they would be sure to lose all confidence with the liberals, if they ever undertook to utter a single word in favor of their order.

a third rank; they bestow an equal force of genius on each of them, and a *Wagner* is as perfect a model in his kind, as a *Faust* and *Mephistopheles* in another; an *Iago*, a *Cassio* as accomplished a picture, as a *Desdemona* and an *Othello*.

Jesuitism is possessed of the same attributes. Each of its immense artifices, when viewed alone, seems to be the most important, the most dangerous and irresistible; but, scarcely do you turn your eye, and you will ascribe the like qualities to its next plan of assault. Take its intention to seize upon education and instruction, or its system of turning religion to a means of worldly power, or its vast plan to be as the leading chiefs of all political movements—namely, demagogues among the people, aristocrats among the nobility, preachers of despotism in the cabinets of absolute princes,—and you will consider each of these immense engines as the most important, as capable, of itself, to lead to the possession of the world. Yet, the importance of *these* instruments is neither greater nor less than that of another one, of which we are now going to give you an insight: viz. *their interference in the domestic affairs of private families*. This latter snare, till now almost overlooked by the great

political authors, and only treated in a restricted view by some poets, as by *Spindler*,* in his "Je-

* Notwithstanding my being far from judging favorably of most romances and novels, I cannot but strongly desire that every person might be acquainted with *Spindler's* "*Jesuit.*" Many a young man, and, perhaps, many a young lady, together with their parents and relatives, would be saved, if they knew the contents of that book. Spindler, though an author of the second rank only, as to genius, may, in the painting of intrigues, claim a place at the side of much more celebrated writers.

Here, the reader will excuse a digression in favor of an author (Hoffmann) who has, by the unheard-of strength of his imagination, in France and England more than in Germany itself, excited so much astonishment; and, like other men of talents, eminent, but somewhat strange, given rise to judgments as opposed to each other, as his creations are to those of the whole Parnassus. My opinion differs, in a great measure, from that of many others. However painful it may be, to know and to describe the dark side of human nature, it can, nevertheless, not diminish the merit of Hoffmann. To avoid the scandalous exhibition of man in his degeneration, and yet, to reveal to us the whole blackness of diabolical parts, which are the endowments, or, to speak properly, the brands of some creatures in the shape of men, he chose the less offending expedient, to present to the abhorrence of mankind these monsters in the form of demons, &c. His productions, it is true, are of an extraordinary kind. However, many events in the history of men, though it is impossible they should surpass, at least, nearly approach the horrid pictures of Hoffmann, and, we need not at all be surprised, if we are told, that, when he was inspired with the blood-chilling thoughts of his wild muse, his hair began to rise, and his features seemed to assume the appearance of Laocoon in the moment of his being strangled by the two serpents. Were any person

suit," must, however, become a subject of the deepest interest, when we admit that the whole edifice of Jesuitism is built and reposes on it. Indeed, how can they better obtain and insure the privileges of educating and instructing the youth, of propagating the Roman faith, of befooling the revolutionists and deceiving the princes, than by creeping into the management of family affairs? It furnishes them with a power much superior to any other in the world. *He that governs in the interior of the houses, may scorn the ruler in the streets.*

Every secret communicated to, or cunningly stolen by the Jesuits, is an iron pledge of never ending submission to their tyranny. I am afraid, if the Jesuits were to write their "chronique scandaleuse," there would be few ladies in London or Paris, who must not, in a higher or lower degree, dread, and consequently flatter and favor the power, as well as the malice of those fathers.

Operations of a certain magnitude and extent cannot be carried on without striking the eye of

to ask for a poetical sketch of the excesses of Jesuits in the circles of private life, I could not refer to a better composition, than the enormous scenes of Hoffmann's "Elixirs of the Devil."

every observer who looks beyond the horizon of his daily business. We see, therefore, that, notwithstanding the hypocritical arts of Jesuitism, the public every where begins to perceive the manifold manœuverings which proceed from the secret workshop of a dark spirit. Every one is struck with the danger, but none can invent a sure remedy for it. What is the reason of this difficulty in finding out a proper way of resistance? The reason is, that *the Society of Jesus does no where appear in a mass*, but always in the scarcely discernible shape of *single* members, who may hide themselves behind the most different disguises, and that, on this account, they cannot easily be recognized, particularly as the *general* marks of Jesuitism do *never* appear in the *individuals* who belong to that Society. Is there no hope, to discover any other characteristic, discernible *in all members* of the order; and must not the high importance of such a discovery summon us to engage in the search after those marks? Yes, there are marks of the nature alluded to, and to prevent mischief, it is a duty prescribed to every observer to point them out as far as his abilities and experience enable him to do so. But these observations are founded on a science, which has

been much objected to—the science of *physiognomy*. Sometimes it is easier to reject good advice than to understand and practise it. To those who put no great confidence in physiognomics I only propose to compare the features of an old soldier of the "emperor's guards" in France to those of a monk of the same country, and to answer the question of physiognomy in the negative, if they can. At any rate, if physiognomies cannot provide us with the means of discovering the Jesuit under the pliable mask of innocence, we may scarcely hope to recognise him at all. Yet, it would require the pen of a Walter Scott, or an Irving, and the lynx-eye of a Fouché and Savary, to give such a description of those strokes, which, on certain occasions, appear *in the face of every Jesuit*, as would prove a useful guide in the converse with mankind. They cannot well be explained or described by words, but must be *seen*. To have viewed them *once*, is for ever sufficient; no memory will ever lose them. These traits are certain folds at the extremity of the mouth, and in the corner of the eye, appearing only on extraordinary occasions, and expressing the inward sentiment of a diabolical joy, when the victim of th

triumphant artifices, lies prostrate before them—joined to an inexpressible quality of their eyes, which you may, in unguarded moments, nay, even amidst their sweetest flatteries, catch lurking for your ruin, like the sparkling eyes of a blood-thirsty cat, when she softly and circumspectly sneaks about the careless object of her vigilance. Some other signs of a less decisive nature may, however, be looked at as contributive to the discovery, such as their habit of continually speaking in equivocal terms, and their unparalleled skill in exploring your inmost thoughts by a very polite kind of most impertinent questions. It is true, experience alone, the master of all things, can successfully teach us how to behave towards Jesuits, in order to defend ourselves, our honor, life, and property against their thousand-fold attempts to pollute or destroy one or the other; but seasonable hints may assist experience and lessen the danger.

Various are the aims which they pursue, when creeping into the houses of private families, and boundless the means they employ to insure success. From the palace of an emperor, through all the intermediate gradation of noblemen, ministers, public officers, merchants, &c. down to the solitary

abodes of afflicted widows, every family is exposed to their intrigues, and I shall prove, that *even difference of religion cannot prevent their approach.* Most commonly they aspire after the following objects: the management of the domestic affairs, and the direction of the family's influence in the public affairs of the country, or town, &c.; the acquisition of a family's fortune and estate, or, at least, of a considerable part of it; the winning over of heretics to the true church of Rome; even *adultery** might happen to be among the accidental privileges, and, moreover, *entitle to the murder* of the (assailing) *husband.* The most effective instruments of succeeding they use, are *Confession* and ESPIONAGE, practised by their own members, by PHYSICIANS, by *pets* and *domestics;* murder, however, is not excluded, as I have already proved by quotations from several Jesuitical authors.

Let us now take an inspection of those parts of their secret instructions, which are fully adequate

* The latter charge is of a kind, that I cannot wish to defer the proof a single moment. Here it is: "If an adulterous priest, even aware of his danger, having visited an adulteress, is assailed by her husband, and kills the man in his own defence, it is not criminal." (*Henriquez, Sum. Theol. Moral.*, vol. i. lib. 14. cap. 10. p. 869.)

to acquaint us with their design and proceedings, as to domestic affairs of private families:

*Chap.* ii. 7. "Princesses and ladies of quality are easily to be gained by the influence of the women of their bed chamber; for which reason we must by all means pay particular address to these, for *thereby there will be no secrets in the family, but what we shall have fully disclosed to us.*"

*Ch.* iv. 6. "Immediately upon the death of any person in post, let them take timely care to get some friend of our Society preferred in his room; but this must be cloaked with such cunning and management, as to avoid giving the least suspicion of our intending to usurp the prince's authority; for this reason, (as has been already said) *we ourselves must not appear in it, but make a handle of the artifice of some faithful friends* for effecting our designs, whose power may screen them from the envy, which might otherwise fall heavier upon the Society."

*Ch.* vi. 1. (Of proper methods for inducing rich widows to be liberal to our Society.) "For the managing this affair, let such members only be chosen as are advanced in age, of a lively complexion and agreeable conversation; let these fre-

quently visit such widows, and the minute they begin to show any affection towards our order, then is the time to lay before them the good works and merits of the Society; if they seem kindly to give ear to this, and begin to visit our churches, we must by all means take care to provide them confessors, by whom they may be well admonished, especially to a constant perseverance in their state of widowhood; and this, by enumerating and praising the advantages and felicity of a single life; and let them pawn their faiths, and themselves too, as a security, that a firm continuance in such a pious resolution, will infallibly purchase an eternal merit, and prove a most effectual means of escaping the otherwise certain pains of purgatory."

*Ch.* vi. 3. "Care must be taken to remove such servants particularly, as do not keep a good understanding with the Society; but let this be done by little and little; and, when we have managed to work them out, let such be recommended as already are, or willingly would become our creatures; *thus shall we dive into every secret; and have a finger in every affair transacted in the family.*"

*Ch.* vi. 5. "The confessor must manage h

matter so, that the widow may have such faith in him, as not to do the least thing without his advice, and his only; which he may occasionally insinuate to be the only basis of her spiritual edification."

*Ch.* vi. 6. "She must be advised to the frequent use and celebration of the sacraments, but especially that of penance; because in that she freely makes a discovery of her most secret thoughts, and every temptation * * * ."

*Ch.* vi. 7. "It will be also a great help to the obtaining a perfect knowledge of all her inclinations, to prevail with her to repeat a general confession, although she has formerly made it to another."

*Ch.* vi. 9. "It will be proper, every now and then, cunningly to propose to her some match, but such a one, be sure, as you know she has an aversion to; and if it be thought that she has a kindness for any one, let his vices and failings be represented to her in a proper light, that she may abhor the thoughts of altering her condition with any person whatsoever."

*Ch.* ix. 4. "What has been said, in relation to widows, must be made use of towards merchants, rich citizens, and married people who are child-

less; whose entire estates the Society may often acquire, provided these rules be prudently put in practice: but, chiefly they must be observed with respect to rich female devotees, who often converse with our members * * * *."

*Ch.* ix. 5. "Let the rectors of colleges endeavor to procure thorough information of the houses, gardens, farms, vineyards, villages, and other effects, belonging to the prime nobility, merchants, and citizens; and (if possible) of the taxes and rents with which they are incumbered: but this may be done with caution, and most effectually at confessions, in familiar conversation, and private discourses. And whenever a confessor has got a rich penitent, let him immediately inform the rectors, and try all winning artifices to secure them."

*Ch.* ix. 6. "But the whole success of our affairs turns chiefly on this point; viz. that all our members, by studying every one's humor, work themselves into the good graces of their penitents, and others they converse with; to which end, where places are inhabited by the rich and noble, there let the provincials take care to send a considerable number; and that they may perform this with more prudence and success, let the rec

not omit giving them full instructions (as occasion requires) what a plentiful harvest is like to crown their endeavors."

*Ch.* ix. 8. "If it happen that the widows and rich married people, who are friends, have daughters only, let these be persuaded by our members to make choice of a religious life; that, a small fortune being left to them, the Society may, by degrees, get the rest into their possession: * * * But, should there be an only son, let no means be omitted for the bringing him over to the Society. * * * But, if they happen to have both sons and daughters, let the daughters be first disposed of in a nunnery; and, afterwards, let the sons be drawn into the Society, when they are got into possession of their sisters effects."

*Ch.* ix. 11. "The better to convince the world of the Society's poverty, let the superiors borrow money on bond of some rich persons who are our friends, and when it is due defer the payment thereof. Afterwards, let the person who lent the money (especially in time of dangerous sickness) be constantly visited, and by all methods wrought upon to deliver up the bond; by this means we shall not be mentioned in the de-

ceased's will, and yet gain handsomely, without incurring the ill will of their heirs."

*Ch.* ix. 12. "It will also be proper to borrow money of some at a yearly interest, and dispose of it to others at a higher rate, that the income on one hand may more than answer the outgo on the other. For, in the mean time, it may happen that our friends to whom we are indebted, compassionating the necessities of the Society, when they find us engaged in erecting of colleges, or building of churches, may, by will or donation in their life times, forgive us the interest, and may be the principal."

*Ch.* ix. 13. "The Society may also advantageously traffic under the borrowed names of some rich merchants, our friends; but never without a prospect of certain and abundant gain; * *."

*Ch.* ix. 14. "*In whatever places our members reside, let them never omit to provide a physician who is firm to the interest of the Society:* him let them recommend to the sick, and prefer before all others; that he, in return, by extolling our Society above all other religious orders, may occasion us to be called to all persons of distinction, when af-

flicted with sickness, but chiefly to such as are past hopes of recovery."

To support my assertion, that *difference of religion cannot prevent their approach*, when they hope to gain something by their interference in private affairs, and that *Protestants* as well as Catholics have to be on their guard, not only against Jesuits, but also against Roman priests in general, I copy a fact from Vol. v. No. 30. of the *Pittsburgh Times:*

"Look at the following, which scores in one of your cities in one of the middle states know to be true, as the fact came out in the open court.

"About four years since, a member of the Methodist church, who was a native of Ireland, accumulated by his industry a handsome property. He was taken sick, and remained so a long time; the officiating Roman priest visited him, and was apparently very kind to him and his family, and won their confidence. The sick man at length became insane. The priest advised a removal to the dispensary, of which the papists have the control. The family consented, and he was placed under

the care of the 'Sisters of Charity.' His will was made previously to his removal. He died—but behold! another will appears, in which a large sum was left for the priest in question, a large sum for St. Patrick's church, and the rest for his lawful wife in Ireland! The distressed family knew not what to do; there was his last will with his signature. No money to support an action, their friends doubted the propriety of bringing one, and it rested a while. At length the case was tried, and it was shown the deceased never was a papist—that he had no wife in Ireland—that the plaintiff was his lawful wife, then a widow—and that the priest got the instrument drawn up, and obtained the deceased man's signature when in a state of insanity! The counsel for the priest was so affected, that he refused to plead against the poor, distressed, orucelly treated widow."—*(Zion's Herald.)*

## CHAPTER III.

Why can they never be exterminated, or *what is their greatest Secret?*

WHEN the traveler visits the deserts of Africa, where nothing but terrors and dangers surround him; or, when he wanders through the immense forests of North and South America, exposed at every step to the attacks of poisonous animals and malicious Indians; or, when he sails on the ocean, tossed about as in a tennis-play—now flying up to the point of a mountainous wave in the neighborhood of the clouds, and then suddenly descending into a yawning abyss of the bottomless sea; when, before him and behind him, at the right and at the left hand, above and below, death and destruction threaten him—then he breathes anew, and regains the cheerful hope of future happiness, if, how far soever it be, the horizon presents the tent of an hospitable Arab, or a log hut of a civilized farmer,

or the guiding fire of a lofty pharos: danger, apprehension, and suffering seem to be almost over, and relief to be near. But, alas! sometimes these signs are illusory, treacherous. Thus it is with the labyrinth of Jesuitism. Long has been our wandering through its manifold windings and turnings, till, at last, we had arrived at a point where we thought the journey was finished, and nothing remained but to cast back the eye for an instant or two, and then to leave the view for ever. Cruel error! all foregoing parts serve only as a commentary to that which follows. The former part treats of the *mark* and the distance, the latter of the *marksman* and his gun!

What is then the great secret of the Jesuits, by which they so immoveably maintain their power, wherever they have once been introduced? It is a thing so plain, so artless, so obvious, and yet so sure in its success, that I do not wonder, either that the Jesuits have invented, or that the reader has already divined it: THE GREATEST SECRET OF THE JESUITS IS, TO RENDER EVERY OTHER SECRET IMPOSSIBLE, or, which signifies the same thing, *their art is, to become the masters of every man's*

*thoughts and actions.* All things happening in the world must be known to them; things past, in order to be occasionally used as incitements to action, and things *to be* done, that they may be directed by them, and turned to the Society's advantage; or, if intended to operate *against* them, that the danger may be avoided and overcome. This gives us an introduction to the whole ramification of their order, from the cabinet of a king* and his ministers down to the bar room of an innkeeper.

Not the secret itself, which may be easily comprehended, but the *manner*, how it is *kept* and practised, constitutes the real wonder of, and must be considered as the CHIEF POINT in Jesuitism.

A highwayman, robbing the traveler on the road, or a merchant cheating his customers by fraudulent bargains, will not be pitied when the

* *Secr. Mon.*, c. xvii. 3. "Let kings and princes be kept up in the principle, that the Catholic faith, as matters now stand, cannot subsist without the civil power; which, however, must be managed with the greatest discretion. By this means our members will work themselves into the favor of persons in the highest post of government, and, consequently, be admitted into their most secret councils."

The passages relating to their intrigues with private families have been given in the preceding chapter.

laws of the land inflict a well-deserved punishment on them; a quarrelsome man, who, without being provoked, attacks and kills a peaceful citizen, or a criminal, who, like that woman at Hamburgh, poisons a number of persons for no other reason than because it affords pleasure, will be detested: but, I am entirely at a loss, how to express my feelings with respect to those creatures, who, wisely shuning the danger of highway robbery and open murder, rob you of your good name, murder your honor, and poison your whole life! Yet this really is the practice of the Jesuits: *bribery*,* ESPIONAGE,† and SLANDER‡ are their formidable weapons, which follow and reinforce each other in affairs of the palace, as in those of the cottage; in their be-

* Above all, due care must be taken to curry favor with the minions and domestics of princes and noblemen, whom, *by small presents*, and many offices of piety, we may so far bias, &c.

† Vide *Secr. Mon.*, c. ii. 7. vi. 4. ix. 14. xvii. 3.

‡ That maxim of the Jesuits, "the design sanctifies the means," would serve as a sufficient proof of their using not only these, but *all possible* means, whether moral and legal or not; however, to give complete evidence, I again annex here a quotation from one of their authors:

*Guimenius*, prop. 7. p. 86. "You may charge your opponent with FALSE CRIMES *to take away his credit*, as well *kill* him."

havior towards their enemies,* as well as among themselves † and their friends and relations.

* I have knowledge of several chains of facts; but I omit their publication for various reasons: first, I am neither authorized nor willing to mention the names of all concerned persons; and a statement of facts, without names, loses its weight. Next, it is difficult, in Jesuitical matters, to distinguish the innocent from the really culpable, because the latter take always care to arrange things in such a manner as to clear themselves from suspicion, and throw the appearance of guilt on the persons they use, or intend to ruin. Thus, many persons would, in spite of their innocence, be exposed, some even ruined, and, very likely, the most guilty would escape punishment, particularly for this reason, that the greatest part of them, living in the old countries, are protected by the strong arm of the holy alliance. Lastly, and this is not the weakest of my scruples, most of those facts belong to the class of *private* affairs, and are, therefore, quite unfit for discussion in this treatise, since, in my opinion, no other affairs but those of a *public* character, ought to be brought *before the public.*

† *Secr. Mon.*, c. xi. 1. "Since those that are dismissed do frequently very much prejudice the Society, by divulging such secrets as they have been privy to, their attempts must, therefore, be obviated in the following manner. Let them be prevailed upon, before they are dismissed, to give it under their hands, and swear, that they never will, directly or indirectly, either write or speak any thing to the disadvantage of the order; and let the superiors keep upon record the evil inclinations, failings, and vices, which they, according to the custom of the Society, for discharge of their consciences, formerly confessed: this, if ever they give us occasion, may be produced by the Society, to the nobility and prelates, as a very good handle to prevent their promotion."

*Ibid.*, 6. "Let all possible care be taken to hinder the promotion of such to offices and preferments in the church, who,

Where can they find men abject and degraded enough to lend their aid, or even capable of spend-

of their own accord, have relinquished the Society; unless they submit themselves, and all they have in the world, to our disposal in such a manner, that it may plainly appear to every one, they are willing to have their whole dependence on us."

*Ibid.*, 7. "Let them, as far as is possible, be timely removed from the exercise of honorable functions in the church, such as preaching, confessing, and publishing of books, &c., lest by these means they attract the affection and applause of the people. The strictest inquiries must, therefore, be made into their lives, manners, and conversations, what they apply themselves to, and their very intentions: to which end, matters must be so managed, that we may keep up a good correspondence with some of the family in which they live, and *the minute the least trip be discovered, or any thing deserving censure, let it be industriously spread abroad in the world, by some of the lower rank of people, who are our friends, that so the noblemen and prelates may be restrained from showing them any farther countenance, for fear of the scandal it may bring upon themselves;* and, should they behave so as to leave us no room to find faults, LET THEIR VIRTUES AND LAUDABLE ACTIONS BE DEPRECIATED BY SUBTLE INSINUATIONS AND DOUBTFUL EXPRESSIONS; *till the esteem and credit they had formerly acquired be lessened in the opinion of the world:* for it is always the interest of the Society, that the dismissed, especially such as of their own accord desert it, should be entirely kept under."

*Ibid.*, 8. "Let the misfortunes and unlucky accidents which happen to them be immediately published; but with entreaties for the prayers of good Christians, that the world may not think we are hurried away by passion: but, among our members, let these things, by all means, be represented in the blackest colors, that the rest may be the better secured."

ing their whole life, in practising such a scheme as theirs, and, moreover, by such means as we have enumerated? Are there, indeed, any such creatures sent into the world by the all wise Father of men? No, let us, in honor of God and the human species, firmly declare, no! there is no human being on earth endowed by the Almighty with such an infernal disposition as the embracing of Jesuitism requires! But, where do they recruit themselves, how can they subsist, how can there be any Jesuits at all, if their abnormous qualities are not to be met with among sensible and reasonable beings? *They must be* FORMED—*necessity, passion,* and *killing of all noble sentiments in human nature* must FORCE men, *either to perish or to adopt the principles of the Jesuits.* Is it possible, that they should succeed in producing such a dreadful dilemma? I wish I could say, it is not so; but thousands of victims would call me false, if I denied it. I shall, then, proceed to draw the outline of their system of recruiting the Society, which will prove to be the PRINCIPAL POINT in, and the REAL SUBSTANCE *of Jesuitism;* it will finish the picture, and show the open gate of hell!

Every person knows that common minds and

weak understandings are not fit for extraordinary actions, neither in the good, or in the bad sense of the word; also, that a strong mind and an excellent understanding may, with equal advantage, be turned to a good or a bad purpose; and finally, that extremes meet, whence it follows, that a man of more than common endowments, when disappointed in one career, never stops half-way, but carries on the change to the last point on the opposite side.

The whole proceeding of the Jesuits in forming members, may be reduced to these four propositions. We easily conclude, that they do not want men of ordinary minds and imbecile understandings —such, even if their dispositions were bad, would shudder before the tremendous consequences of Jesuitism; they want men of talent, of genius, whose passions are as undaunted as their capacities are great. If they meet with a character, eminent—it does not matter, whether—in good or evil, they take hold of him, *and he must yield* to their wishes, *or they kill him*—either physically or morally, *or both together.* A man's former life, however bad, forms less an obstacle to his becoming a Jesuit, than the obstinate adherence to self-

principles, generally to be found in a man of talents; the latter are difficult to eradicate, the former may, without much inconvenience, be covered by sending him to another part of the globe, where his excesses and crimes are little known, or not known at all. Is a man distinguished by his noble character and disinterested principles, woe to him if he is not at the same time possessed of an indefatigable energy of mind and reason! He will fall an easy prey, perhaps not so far as to become a Jesuit, but, surely, he will ruin himself in one way or another. They push him on in his philanthropic zeal, but carefully misrepresent every where his deeds, words, and sentiments, till, at length, he becomes disgusted, and takes refuge in the open asylum of Jesuitism, or retires into solitude, where he dies in a deplorable state of contempt and persecution.* But, when a man is thrown in their

* The Author seems not to have sufficiently reflected on an infallible remedy to an evil of the kind he describes. The whole process of destruction is perfectly natural as applied to the mind of a man of genius without religious principle, but no man who has within him the life of religion, an immoveable "trust in God," can ever thus perish; a man thus fortified can stand the assaults of wicked men in every shape; he may indeed be destroyed physically, but no artifice of bad men can ever drive a mind sustained by true faith, from its secure an-

way, who, joining an exalted mind and powerful understanding *to an immoveable strength of character*, rejects all their offers, defeats, or at least escapes their intrigues, snares and attacks; when the dangers into which they plunge him, when the detraction by which they try to pollute him, when all their machinations, flattery, and arrogance, promises, and menaces, by the firmness and prudence of his behavior, prove ineffectual, and seem rather to excite and inflame his resolution, than to weaken his resistance—then are they discouraged? No, indeed! *they* REDOUBLE *their efforts to captivate or destroy him*, mostly by his own hands. Let us first enter into some important details, which lead us to conceive better the possibility of captivating or destroying *even such* a man, often without the use of any real violence on their part.

No man is less independent, none more subject to you, than he whose secrets are in your power.

chorage. If any are sceptical as to the result of trust in God, let them learn what is the Christian's strength at such times by reading the 57th, 62d, and 64th Psalms of David, or indeed the whole book of Psalms is but an exhibition of the nature of this confidence, and its unfailing effects in all cases, but especially in cases of the very kind here described, cases of the secret plottings of wicked men.—EDITOR.

Jesuits, therefore, in consequence of *their* secret, are extremely fond of exploring your interior, and, by all means, of snatching away your secrets. If there are none, *they are* TO BE CREATED.

Where they find no secrets, and can produce none, they *invent* them. Besides, they now let loose against you all other monsters of their well-stored magazine: discord, hatred, distrust, envy and jealousy, will be awakened and stirred up against you—parents, sisters, friends, wife, children and acquaintances, all begin to wrong you, and neither you nor they know who has caused the mischief. At length they arrive at their aim, to see you *alone*, abandoned, isolated, deserted by all. Your strength and resolution may yet be unweakened, but *their's are* INCREASING; and the more you grow fatigued, desolated, melancholic, the harder, the more deadly they will strike their blows—till, at last, you stand there, despairing of God, mankind, and yourself, crying out, in fury and rage, the frantic blasphemy: "There can be no God, no Providence, to protect the good, and punish the wicked; there can be no Supreme Being, knowing all things, and directing all events, or if there be any, it must be a spirit of evil, a tyrant, else he

would prevent the destruction of the good, and not permit the wicked to prosper * * * the whole world is but a large penitentiary * * * * *!" This point gained, the Jesuits will leave you to yourself; for now it is evident that you are lost, it is evident that you will yourself soon call upon the Jesuits, or—that you will *never* call again. The two only ways between which you have to choose, *misanthropy* together with an ardent desire of revenge, and *suicide*, will, whether you pursue the former or the latter, put an end to your strife, one by cutting off your life, the other by gradually conducting you to your very adversaries, to the—Jesuits. When you are sunk into that state of mind, which I described just now, you hate God, men, beasts, and every thing that exists, yourself not excepted, because of your having been silly enough (as you call it then) to love mankind and wish their good. You feel a mountain of unjust offences, injuries, and misfortunes pressing upon you, and every pore of your body will breathe vengeance, vengeance, vengeance! How can you best satisfy your cruel thirst for revenge? By retiring into a solitary hut in the woods of an inhabited country? By killing the first man you

with, and thus offering your own neck to the sword of justice? Or, by traveling about, and sowing the seeds of hatred, enmity, quarrel, war and persecution, by paying back what you received—lies, calumnies, slander * * *? Ah! that is the very way! Go, and be pitied; you are a Jesuit, before you enter into their order! It is true, it will hurt a little your ambition, to seek shelter among your enemies, the Jesuits—but you will be amply indemnified by a thousand opportunities of taking revenge on the human species; it is true, you, a freeman, must learn a slavish *obedience* towards your superiors—but you may command and tyrannize over your inferiors. It is true, you can acquire no property for yourself, enjoy no pleasure, but what is allowed by your rules and instructions —but you have no care for sustenance; and, instead of trifling pleasures, which, with some circumspection, you may nevertheless enjoy, you have the splendid view before you, to become one day *the General of the Jesuits*, the despot of the despots, the governor of the world!

Yet, those pious gentlemen and innocent fathers, notwithstanding all their wisdom, make

sometimes a small mistake; for instance, there are men, very few I fear, but there are men, who have been in that dreadful state of uproar, wherein their persecutors esteem them dead, or conqered, and who received strength enough from the Lord of Heaven to overcome it, to recognize the guilt of their doubts, and to return to an unlimited confidence in God! Yes, there are men who have passed through all degrees of Jesuitical persecution, who, for a short time, had lost their confidence in God's assistance, who went through that period still mightily protected by Divine Providence, and are now deeply repenting of their transient want of confidence in the Almighty, more closely attached to their religion, and more resolutely opposed to the great enemies of light and freedom, than they have ever been before.

## CHAPTER IV.

Have the People of the United States any reason, in their *free Country*, to be afraid of them.

AFTER the foregoing illustration of Jesuitism, I am fully convinced that there are none of my readers who do not heartily detest the Jesuits. Yet many believe, that they labor only in other countries, in Europe, Asia, and perhaps in Africa, Australia, and South America, but not in North America. The United States alone is the chosen, the happy country, which they dare not infest with their poison. And what reason have they to hold this country, and only this country, in such awful reverence? Because it is a republic? But they are an active member of the *holy alliance* of the European despots. Is it because its inhabitants are Protestants? But they hate and curse the Protestants. What reason can then be assigned? None.

On the other hand, does this negative answer entitle us to conclude, that the monarchs of Europe and the Jesuits must really wish to *attack* and *overthrow* the peaceful, though mighty republic of North America? No; but there is abundance of other reasons. The keen and penetrating author of "Foreign Conspiracy against the liberties of the United States" has so completely exhausted the subject, that there is nothing more to be added.

"It is asked, why should the Holy Alliance feel interested in the destruction of transatlantic liberty? I answer, the silent but powerful and increasing influence of our institutions on Europe is reason enough. The example alone of prosperity which we exhibit in such strong contrast to the enslaved, priest-ridden, tax-burdened despotisms of the world, is sufficient to keep those countries in perpetual agitation. How can it be otherwise? Will a sick man, long despairing of cure, learn that there is a remedy for him, and not desire to procure it? Will one born to think a dungeon his natural home, learn through his grated bars that man may be free, and not struggle to obtain his liberty? And what do the people of Europe hold in this country? They witness the suc-

ful experiment of a free government: a government of the *people;* without rulers *de jure divino,* (by divine right;) having no hereditary privileged classes; a government exhibiting good order and obedience to law, without an armed police and secret tribunals; a government out of debt; a people industrious, enterprizing, thriving in all their interests; without monopolies; a people religious without an establishment; moral and honest, without the terrors of the confessional or the inquisition; a people not harmed by the uncontroled liberty of the press, and freedom of opinion; a people that read what they please, and think, and judge, and act for themselves; a people enjoying the most unbounded security of person and property; among whom domestic conspiracies are unknown; where the poor and rich have equal justice; a people social and hospitable; exerting all their energies in schemes of public and private benefit, without other control than mutual forbearance. A government so contrasted in all points with absolute governments, must, and does engage the intense solicitude, both of the rulers and of the people of the old world. Every revolution that has occurred in Europe for the last half century, has been, in a

greater or less degree, the consequence of our own glorious revolution. The great political truths then promulgated to the world, are the seed of the disorders and conspiracies and revolutions of Europe, from the first French revolution down to the present time. They are the throes of the internal life, breaking the bands of darkness, with which superstition and despotism have hitherto bound the nations struggling into the light of a new age. *Can despotism know all this and not feel it necessary to do something to counteract the evil?*"

The author alluded to above has done more than to render merely plausible our conclusion—*he has proved it* by communicating several documents, particularly the rules of the "Leopold Foundation," and the Pope's approbating letter.

But I do not fully accede to his reflections on the nature and destination of the "Leopold Foundation," and that of the Society of the Jesuits. He, perhaps, ascribes too much importance to the former, and too little to the latter. "Brutus" seems to take the "Leopold Foundation" for the most dangerous enemy of our religion and liberties, the Prince Metternich for its master, but cor

the Jesuits only as *instruments*, to do the business. I would rather incline to call the General of the Jesuits *and* Prince Metternich (as representative of the Holy Alliance) the *associated* masters, the whole army of the Jesuits with all their ramifications among Protestants and Catholics, among statesmen and officers, merchants and physicians, priests and lawyers, scholars and unlearned, the *active laborers*, and the members of the Leopold Foundation, persons unacquainted with the *higher plan*—the *tributary subjects*, who are destined to pray and to *pay*, to contribute to the *pecuniary* means of the Jesuits and the Holy Alliance, and—*to know nothing about the rest.* That institution is but a religious—*financial* speculation, a new system of *taxes*, to augment the fast decreasing funds of the adversaries of political and religious freedom, to collect the money for the necessary expenses, the object of which cannot be openly avowed.

This may be clearly seen by the rules of the institution, given at Vienna, May, 1829. First they point out as *objects* of the Leopold Foundation, "the greater activity of Catholic missions in America," and "the edifying of Christians, by enlisting them in the work of propagating the Church

of Jesus Christ," as means selected to attain these ends—"prayer and *alms*."

Then a number of articles, exclusively treating of money matters, prove its *financial* character, and show at the same time the prudent gradation of the members, or better collectors.

*Art.* 4. "Every ten members shall appoint one of their number a *collector*, to receive the weekly alms. The collector shall see that the small number of his company, after the death or removal of any, is filled up. The alms collected shall be paid monthly, by the collector, to the *parish minister* of his district.

*Art.* 5. "Every parish minister shall pay over, as opportunity offers, the alms collected in the manner prescribed to the *deacon*, (in Hungary the vice-archdeacon,) and he to his most reverend *ordinariate*.

*Art.* 6. "If any one intends a greater sum for this pious end, and that to be paid at once, his alms may be given either to the parish minister, with his own inscription inserted in the rubric designed, or the deacon, (or vice-deacon,) or immediately to the most reverend ordinariate."

*Art.* 7. "The most illustrious and reverend lord bishops of the whole empire are fully authorized to forward the alms thus obtained, from time to time, to the *central direction* of this religious institution at Vienna."

*Art.* 8. "The *central direction* at Vienna *undertakes the grateful office of carrying into effect* this pious work," &c.

I make these remarks, because they will produce a great change not only in our idea of the *aggression*, but still more so in our choice of the *means of defence*.

Likewise we differ, as to the *next aim* of the conspiracy, though we perfectly agree in the apprehension, that, possibly very soon, "our elections will be under the control of a Metternich," or of the General of the Jesuits.

Not an "*Emperor* of the United States" is what the readers of *these* lines will consider as the nearest danger—they, with me, will think it hardly possible. Any man of courage, talent, and resolution, might, in this vast country, so rich in natural fortresses and defiles, with only *ten thousand* resolute defenders of liberty, elude and destroy the

whole power of any President or General, who would dare to think of a *subjugation* of the United States. And I believe, nay I am sure, there are not only *tens of thousands*, but HUNDREDS of thousands, who would, in a noble burst of their provoked indignation, crush to pieces a whole million of armed mercenaries! Let us then, for the present, not be uneasy about an imperial throne in this free country; we must turn our attention to more dangerous, to *faster approaching* consequences of foreign influence, to the impending calamities of ANARCHY and DISSOLUTION of the Union.

There is in every republic a *natural* tendency to anarchy, and, consequently, to dissolution of the state. This tendency increases in a *confederation* of republics; but it exists in the highest degree in the immensely extensive republic of the United States, where *three* classes of commonwealths—those of the north, of the south, and of the west—have interests in some respects quite different, and even opposite.

Why should the Jesuits and the Holy Alliance make fruitless attempts at *usurpation*, while nature itself invites to the more commodious and wide

road of *discord* and *civil* war? No, despots understand these affairs and their own advantage too well, to commit such an error. They know also, that, if *anarchy* once prevail, despotism must be the *necessary* offspring of it. They need only produce *excitement*, *riots*, *opposition*, DISREGARD *of the laws*—time and human passions will soon finish the work.

Is there any phenomenon of this kind arising in the Union? The inhabitants of New-York, Boston, Philadelphia, Baltimore, Washington, Charleston, Vicksburgh, the citizens of almost all the states, and counties and towns, may answer that.

How do they produce, or, at least, promote and aggravate these evils? This question alone might be examined in a large volume, and yet remain far from a thorough illustration. I only draw a *general* outline, and leave it to men more deeply acquainted with the particular and local affairs of the several states and districts, to make an application of it, and, at the same time, to point out the innumerable artifices of the enemy.

My picture of Jesuitical machinations in the United States can only be a reflection of what the

members of that enterprizing order have been and are doing on the old continent; and, above all, I put the reader in mind of that important history of *Wolfrum*, to be ever kept in memory, as a severe and instructive lesson for all parties, especially for that of the DEMOCRATS!

I say the Jesuits will not only use the rather slow machines of Popery and *religious* troubles, but their attention will be likewise and *chiefly* directed to the *political*, to the *commercial*, to the intellectual, and to the *moral* affairs of the republic; they will intrigue among the *democrats* as well as among the whigs, among the masons as well as the anti-masons, among the abolitionists not less than among the anti-abolitionists; they will labor in the north, in the south, in the east, and in the west; they will be aristocrats, terrorists, and *ultras* of every description, but *seldom* you will discover any Jesuits in the ranks of a *moderate* party, because they know that moderate men have nowhere great influence in public business, where all is passion, strife, and opposition; they will make a handle of the discontent of the slave holders, as well as of the oppressed state of the negroes; they will tell the southern com-

monwealths that they can no longer be in a state of union with the northern states, and those of the west that they must separate from both, if they wish to secure their own interest. They will be Irish patriots among the Irish, and German patriots among the Germans, ardent Frenchmen, Spaniards and Italians among the descendants of these nations; rioters, profligates, fanatics, and scoffers at God, religion, and morals, but—be it well remembered!—they will, nevertheless, take the greatest care always to defend, or, at least, excuse Catholicism, *never* to extol Protestantism, but to find all possible faults on the side of Protestants in the *American nation,* in that people, which conquered, maintained and peaceably enjoyed liberty, before the Jesuits came and brought excitement, trouble, and consequently, riots into the country.

Which is the confederation, state, or society, that will not be dissolved under such circumstances, not break under such convulsions, were its bands even made of *iron?*

And that is all they want. If they can array in battle the south against the north, or the east against the west, all is won for them, all is lost for

us. Or, if this prove ineffectual, they have only, through all the states of the union, to bring the struggling parties first to a contempt of the laws, and afterwards to an *open war*, which will rapidly be impregnated with *religious* interests; and then, the Catholic hosts of Mexico and Canada will appear on the stage, to succor their bigoted brethren in the heart and centre of the republic, to complete the spectacle of terror, cruelty, and desolation. Whatever be the end of the combat, they will have obtained what they wished for, *the destruction of the United States of North America.*

A number of small and impotent states, carrying on a continual and obstinate war among themselves, mutually devouring their own strength like the savage tribes of the more and more decreasing Indians, some continuing a precarious part of republicans, some adopting the thought-killing forms of hierarchies, with a Jesuit at their head, after Dr. *Francia's* model in Paraguay, others humbly submitting to the heavy arms of a self-elected dictator, and a fourth class, with disgust, receiving their haughty viceroys, forced upon them by the

Holy Alliance, and chosen out of the supernumerary imbeciles of European dynasties—will be all that remains of the once admired republic of the new world!

Note.—CHAPTER V. was never written.—*Editor.*

FINIS.

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